

AMERICA

A CATHOLIC REVIEW OF THE WEEK

DECEMBER 13, 1941

WHO'S WHO

JOHN A. TOOMEY, Associate Editor, was curious to know what happened to the tons of mail delivered daily to the Congressional offices in Washington. Since the only authentic answer could come from the Senators and Representatives, he queried a number of them. Very graciously, and with surprising promptness, they responded. Their replies are most helpful to all who have convictions about legislation, and about the legislators. . . . MARIE MOREAU is connected with the Department of National War Services, Ottawa, Canada. Her comparison, based on reliable statistics, between Canada and the United States, makes the moral-minded American more appreciative of our Canadian neighbors. . . . MARY MCALLISTER MOORLAND tells us that she wrote her story for a Boston newspaper; the editor wanted to publish it, but feared Protestant reaction. Also, "starting the first of the year, I and my niece are entering a convert class." . . . PAUL L. BLAKELY, labor specialist for decades, clarifies some new notions of the labor union. . . . JOHN LAFARGE attunes our minds to the spirit that should prevail before the advent of the Reality, on the Christbirth anniversary. . . . CLARENCE STYZA, a new contributor, who breaks in with a pleasant disquisition on GKC, teaches English at the College of Saint Teresa, Winona, Minn.

NEXT WEEK will be the issue welcoming Christmas, with a beautifully designed cover by Father Mears, with a double page of poetry and, we hope, with a message of peace in a confused and darkened world.

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Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., December 13, 1941, Vol. LXVI, No. 10, Whole No. 1675. Telephone BARclay 7-8993. Cable Address: Cathreview. Domestic, 15 cents a copy; yearly, \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

JAPAN declared war on the United States and Great Britain, as of dawn, December 7. On that day, Sunday, Japanese dive-bombers and naval craft, without warning, attacked Pearl Harbor Naval Base and Hickam Field, Hawaii, and other American possessions in the Pacific. That same day, in Washington, at the same time as the assault, Ambassador Nomura and Special Envoy Kurusu were delivering in person to Cordell Hull, Secretary of State, the rejection by the Japanese Government of the American demands. . . . At once, following the Japanese assault, the American fleet in the Pacific, and the American air-force went into action against the Japanese aggressors. On Monday, December 8, one half hour after high noon, the President of the United States addressed a joint session of Congress. His address lasted little more than five minutes. After enumerating the series of attacks made by Japanese war forces on American possessions during the past forty-eight hours, he declared very plainly, that he asked that Congress declare that a state of war has existed since December 7, between the United States and Japan. Such are the facts in the final stages of the war with Japan that has, through long years, and in the past month, been regarded as inevitable.

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THE UNITED STATES has been left no choice but to prosecute war against Japan with the full power of naval, air and army forces. Attacks such as those reported in the Pacific can be answered in one way only, by the complete defeat of the Government and war-forces that perpetrated them, prior to a war declaration and while diplomatic negotiations were still being transacted. That Japan, as it has protested during these Washington negotiations, believed that its very existence was imperilled by the American demands, is not now the point, in view of the naval and air assault on American objectives. That the United States had used economic warfare to subdue Japan and to make Japan conform to the American defense program is no longer an immediate subject for debate, now that Japan has attempted to destroy American air and naval bases. Whatever the foreign policy of the Administration has been in regard to war with Japan, is a matter for the future historians of our times. The hard and uncompromising fact exists that Japan has, by an overt act of aggression, attacked American possessions and ships in the Pacific and has declared war on the United States. There is but one answer, however much we may deplore the curse of war and American entry into war. By the vote of our duly elected Representatives in Congress, and with the support of the people they represent, the United States is determined to wage war upon Japan.

OUR GOVERNMENT calls upon the people to unite in the prosecution of this war, and to reaffirm, in practical terms, their loyalty to their nation. Every American will respond, and will perform his duty in this crisis and in the war years that follow. With leaden hearts, however, and with saddened minds they foresee the dreary and dangerous days that are to come. They did not want war with any nation; they feared that they would eventually be engaged in war; they protested against war. Perhaps, in Japan, the common people likewise hated war and longed to be free of war. But their leaders provoked war, and they were the victims. Here, the people also must suffer and sacrifice, now that war has been thrust upon us. This is not the day of exultation. It is the day of tragedy. But the American people must and will meet that tragedy and emerge from it triumphant, both in the war in the Orient and in the closely-following war against the Nazis.

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CONFOUNDING all predictions, the House of Representatives revolted against Administration leadership and passed, December 3, by a vote of 252 to 136, the Smith Bill to curb strikes in defense industries. The main provisions of the most drastic labor legislation ever to come before Congress are as follows:

1. All organizational and jurisdictional strikes are banned.
2. The right to strike for higher wages and better working conditions remains, but no such strike may be called unless approved by a majority vote of the workers in a Government-supervised election, after a thirty-day notice has been given and all mediation facilities exhausted.
3. Mass picketing is forbidden, as well as the importation of pickets or strikebreakers from other areas.
4. Unions are required to register with the Government, to state the names of their officials and their total membership, to list initiation fees, dues and assessments, to "make under oath detailed financial statements."
5. A new mediation board is set up with wide powers over industrial disputes, including the power to sue for injunctions against either party to the dispute.
6. From the date of the enactment of the measure, all existing contracts will be "frozen." Hence all strikes for a closed shop are illegal.
7. No Communist, Bundist, or person convicted of a felony may hold office in a union. Violation of this provision is penalized by loss of legal status under the Wagner Act.
8. Severe penalties are imposed for unlawful strikes. The offending union loses its union status under the National Labor Relations and Norris-La-Guardia Anti-Injunction Acts; the offending officials are liable to fines up to \$5,000 and imprisonment for not more than two years.

Such are the principal features of H.R. 6149, introduced by Representative Howard Smith, Vir-

ginia, and passed, after only a few days of discussion, by a coalition of 123 Republicans and 129 Democrats, the latter hailing almost to a man from States south of the Mason-Dixon line.

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THEORETICAL argument as to merits or demerits of the proposed measure has little point, since the legislation, as now drafted, is in part unenforceable. For the worker no escape is possible from its drastic provisions except a violation of the law. The employer comes out of the affair relatively unimpeded by any special provisions affecting his defense status. The worker awakes to find himself bound by very severe legislation which nullifies some of the protection given labor by the Norris-LaGuardia Act. An apparently laudable provision forbids membership in the Communist party or the German Bund to officials in labor organizations. Such a measure as it stands, however, is self-defeating. It merely opens the door to endless litigation. Years of investigation and procedure have as yet been unable to expel from the country a prominent labor leader, Harry Bridges, marked as an active Communist by every known sign of ordinary suspicion. Alternative to litigation is drumhead justice. But if the workingman's affiliations are to be judged at the drumhead, he will undoubtedly inquire why similar provisions may not be laid down for governmental bureaus, for departments of the OPM itself. What specific guarantee has the nation that employers' groups are lily white from all connection with Soviet Russia or Nazi trade cartels? The Senate has an arduous task in so pruning the bill that it will not bring about, in defense, a confusion infinitely greater than that which it attempts to cure. Should the Senate fail to modify the bill—a very improbable assumption—it will certainly receive in its present form a deserved Presidential veto.

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SHOULD preachers and priests discuss from the pulpit the question of American participation in the war? The query was submitted by the American Institute of Public Opinion conducted by George Gallup. Fifty-five per cent of those interviewed registered a decided "No." Thirty-four per cent thought that war-participation was a fit subject for the pulpiteer. Interventionist, aggressionist, isolationist groups are all of them eager to carry their propaganda into the sacred places, and to ally religion with their war or anti-war aims. Some of the preachers are already proclaiming this war a holy crusade, and trying to rouse their congregations to a mighty fervor. A specific experience is recorded on page 260 of this issue. War-inciters have no place in a pulpit, especially if the pulpit or the altar-step are in front of the presence of Christ. Hate and violence do not sound well coming from the tongues of those who are the ministers of Christ. Many Protestant pulpits, however, by common usage have become forums of public opinion. They thereby lost their sacred character as a place of worship of God. As for Catholics, the Church is primarily the house of the Great Sacrifice of the

Mass, and the priest is the human spokesman of his Master. Moral and spiritual considerations affecting war and peace may be the sermon-topic, but always, and above all, love and charity should be the theme. Neither the congregation, nor Our Lord Himself, wants the Temple turned into a marketplace for spouters.

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IMPULSES toward war, impulses against war swayed through the nation. . . . President Roosevelt declared United States soldiers and sailors may be fighting by next Thanksgiving. . . . The President asked the Japanese Government just what is the purpose and intention of Japan in sending more military and naval forces to French Indo-China, and warned all foreign nations that the American people are united behind his foreign policy. . . . Charging the United States and Britain with "exploitation of Asiatic people," Tokyo's Premier General Tojo asserted this "United States and British desire to fish in troubled waters" must be purged "with vengeance." . . . Mark Sullivan, political columnist, described the United States-Japanese situation as follows: "After many conversations, we in effect tell Japan what we hold she must do . . . broadly, stop aggression . . . Stop making war on China, promise not to move south through Thailand toward the Dutch East Indies, promise not to seize part of Siberia from Russia . . . the above three (questions) are the ones we will fight about, if we fight." . . . Speaking in the London Parliament, British Foreign Secretary Anthony Eden declared: "Under the lease-lend arrangement there is no accounting and no debt piling up." . . . Pronouncing extension of the lend-lease act to Turkey "vital to the defense of the United States," President Roosevelt ordered aid to that nation. . . . A United States military mission was reported supervising a railway project near the Burma Road. . . . The Navy is preparing for a "long-time war," officials told Congress. . . . The Russian War Relief, Inc., described as a new form of the Communist-controlled American Peoples Mobilization, launched a drive for funds. . . . Reprinting a letter from President Roosevelt to Secretary Stimson, dated July 9, the *Chicago Tribune* declared that in response to the letter secret war plans were drawn up calling for military and naval forces of 10,000,000 men, including an American Expeditionary Force.

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CARDINAL O'Connell urged a period of prayer "to bring back peace to our world . . . evil forces are at work not only in Europe or in Asia but right here in our own beloved land. . . . Archbishop Curley, of Baltimore and Washington, denounced the "newfound friendship" between Soviet Russia and the United States. The Archbishop asserted that in Spain "our so-called friends of today murdered our bishops, nuns and priests . . . a quarter of a million persons were murdered. . . . Remark that Stalin was "capable of turning on us," Archbishop Curley said: "We of the United States are fighting side by side with Stalin, the greatest murderer of men the world has ever known."

VIGOROUS protest by name was made by the Most Rev. Francis J. Spellman, Archbishop of New York, and the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, against the objectionable film *The Two-Faced Woman*. The Legion of Decency has placed the film in the "C" or Condemned classification. Forestalling the usual objection that a specific denunciation of a play or film will arouse curiosity, Archbishop Spellman observes that such a consideration is a very secondary matter, in view of the fact that there exists a vast majority of decent and religiously minded people in the country who unhesitatingly refuse to support this type of entertainment. The very fact of this pronouncement by name is evidence of the tremendous popular support which these spiritual leaders feel is afforded to them in taking such a stand. Cynical elements among the motion-picture industry consistently underestimate this strength. Most Rev. James E. Kearney, Bishop of Rochester, N. Y., has likewise stigmatized the condemned film. Dated December 1, communications regarding it have been received from ecclesiastical authorities in the Archdioceses of Boston and Baltimore, and the Dioceses of Brooklyn, Lincoln and Mobile.

DRAWING on a lifetime of erudition and experience, Mrs. Justine B. Ward makes pertinent remarks on "Liturgical Music: How to Bring About Its Reform" in the November, 1941 issue of *Liturgical Arts*. Striking examples of success in the formation of a truly liturgical point of view among children Mrs. Ward has observed in Holland. She tells of a parish where for the last few years there had never been a single vocation for the secular clergy or for Religious life. Yet "now," wrote the school principal, "we are having an average of fifteen vocations a year. Nothing has been changed in our general curriculum nor in our methods, so that I can attribute this change to the music alone which had drawn the boys into so keen an interest in the liturgy." Adds Mrs. Ward:

On this beautiful and peaceful land there suddenly burst the fierce scourge of war. Limbourg and Brabant and the north were drenched with blood. What has become of those zealous teachers and eager singing children? A single phrase has leaked through the rigid censorship: "We are working as before and with more enthusiasm than ever."

This latest issue of *Liturgical Arts* is the tenth anniversary number, with retrospect and survey.

WAR and its disturbances, however they may overshadow peace in the Vatican, do not prevent the annual inauguration of the new academic year of the Pontifical Academy of Science. At this event, on November 30, the Holy Father announced that Professor Harlow Shapley, Director of the Harvard Observatory in Cambridge, had been assigned the Pius XI Prize for Astronomy. The Pope appealed to the scientists to direct their talents toward peace rather than war, because God "the Supreme Creator and Legislator of the universe, did not create man to fight his fellowman." Noted for the originality and boldness of his great astronomical

discoveries, Professor Shapley has shown frequently a philosophic mind. While enthusiastic about the continual expansion of astronomical science, unlocking a long series of scientific mysteries, he has frequently asserted with vigor and conviction that the boundaries between science and the religious world should not be confused.

PROTESTS have been signed by a score of Protestant clergymen in Los Angeles against the sentencing of Henry Welty Kuhns, twenty-two-year-old conscientious objector, to Terminal Island prison for a term of two years. The clergymen protest that "it is of the highest importance that the (selective service) act passed by Congress should be administered in a fair and tolerant spirit, and that no citizen should be forced into the position of having either to break the law or lose his own integrity of conscience." Protests have also been made by the American Civil Liberties Union and the Methodist Conference. Kuhns objected to military service on economic and intellectual grounds as well as religious.

CREATION of the new Archdiocese of Denver and the new Diocese of Pueblo in Colorado was announced in a message from the Vatican received at the Apostolic Delegation in Washington, D. C., on November 27. The Most Rev. Urban J. Vehr, Bishop of Denver, has been named Archbishop of Denver. This action, according to the N.C.W.C. News Service, brings up to twenty the total number of ecclesiastical provinces in the United States. The Church of the Sacred Heart, in Pueblo, has been designated as the new cathedral. In the territory of the new diocese there are thirty-seven diocesan priests engaged in parish work, and forty-eight members of Religious communities. The other suffragan see of the ecclesiastical province of Denver will be the Diocese of Cheyenne in Wyoming, hitherto attached to the Metropolitan See of Dubuque, 800 miles distant.

WRITING in *Thought* for December, 1941, Professor Charles Callan Tansill, of Fordham University, on the topic of "International Arbitration" attributes a tragic consequence to the cherished conviction of Andrew Carnegie that Kaiser Wilhelm would support a reasonable peace program. As far as the Kaiser is concerned, says Professor Tansill, Carnegie was certain that he could be "trusted." He "is a true man and means what he says." Wrote Carnegie to Theodore Roosevelt: "The whole matter is so simple, my dear Mr. Roosevelt—Germany, Britain and America coming together and agreeing to form a joint police force to maintain peace is all that is needed." Unfortunately, Carnegie was disappointed. His pet project was defeated as were the new series of treaties that were sponsored by Secretary William Jennings Bryan. Writes Professor Tansill: "It is the supreme tragedy of all history that the Kaiser, who was regarded by Andrew Carnegie as 'one of the few really great men in the world,' failed so dismally to live up to that impressive description."

SENATORS AND CONGRESSMEN TELL WHAT MAIL MEANS TO THEM

JOHN A. TOOMEY

FILLING the air these days are charges that Congress has practically abdicated its independent status. One such accusation issued recently from the syndicated column of Westbrook Pegler. Addressing the members of the Senate and House, Mr. Pegler loosed the following indictment:

You have quit cold under political threats from the White House and turned the legislative function over to the President . . . You have been saying yourselves that it is impossible to pass any laws . . . because the President won't let you . . . The President won't let you, and you not only stand for this, but have the gall to offer that to the people. You can't even realize that this admission cancels your status as a legislature.

Commenting on the Pegler column, Mark Sullivan wrote:

There has grown up during several years past a situation in which the leaders in both Houses have become, not agents of their respective bodies, but rather representatives of the White House. The relation has become, not one in which leaders tell the President what legislation Congress wants, but tell Congress what the President wants.

On the other hand, Walter Lippmann, adopting a diametrically opposite viewpoint, maintained:

The American system of government is unworkable, especially in times of crisis, unless, as Woodrow Wilson pointed out long ago, the President takes seriously his constitutional mandate to lead Congress with recommendations that are not "merely perfunctory." . . . For it is utterly impracticable for some five hundred legislators to direct the policy of the government . . . The leadership in legislation which has to be administered must come from the President.

At the very time the citizens of the nation are being exposed to these conflicting views of the legislative function, they are likewise being exhorted, as perhaps never before, to pour letters into the Senate and House in an effort to influence pending legislation. And the citizens are asking, perhaps because of these clashing viewpoints, perhaps because of other causes, asking in ever increasing numbers the questions: "Does writing to Congressmen do any good? Do they read their mail? If they do, does the mail from constituents have any effect on their votes?"

In an attempt to provide authoritative answers to these queries, this Review addressed letters to a cross section of the Senate and the House, asking the Senators and Representatives the following questions:

1. Do members of the Senate and House give seri-

ous consideration to letters from their constituents?

2. If so, to what extent do these letters influence the votes of Senators and Representatives?

3. When the mail from constituents is extremely heavy, how can all the letters be read?

Twenty-two Senators, twenty Representatives were addressed, and responses came back from twelve Senators, fifteen Representatives. Two members of the Senate were away and would reply upon returning to their office, the staff revealed. In all, twenty-seven members of Congress, dipping generously into their valuable time, graciously furnished the information requested.

That serious consideration is given by most Senators and Representatives to letters from their constituents is indicated by the replies received. It appears, however, that there are a few members who do not bother much with their mail. One Senator adverts to this, as follows:

Many members of the Senate and House give serious consideration to letters from their constituents. A minority, rather small I hope, rarely read letters from their constituents and let their secretaries carry on practically all of their correspondence.

Typical of the responses received was this from another Senator:

Members of Congress give serious consideration to communications from their constituents except when they take on the appearance of chain letters, or are plainly repetitious propaganda efforts.

Throwing more light on the situation, a Representative intimates that while Congressmen give full consideration to mail from their own constituents, "letters from outside do not have any great effect." Another Member writes: "It is the custom for many Members of Congress to make an affirmative statement in advance of a vote on a given piece of legislation; others play safe and merely acknowledge the letters, informing they will be guided by debate, etc. This to me is an evasion, in many cases, for it is common knowledge among those who have made observations that few votes are changed in the course of debate."

From the office of Senator Homer T. Bone, of Washington, comes the comment:

Serious consideration is given only to letters obviously from the heart and not mere propaganda that has been inspired by someone and sent in by the bale . . . I think most members of Congress pay no attention whatever to floods of mail obviously inspired by propaganda agencies.

With regard to the second question, concerning the influence exerted by the mail upon the final vote on the floor, the consensus of the legislators indicated that the letters were not without their effect. When it came to gauging that effect, however, considerable divergence of opinion emerged.

Representative John J. Delaney, of Brooklyn, intimates that thoughtful letters from his own people were always considered, but that threats left him unmoved. He described a communication from one of his constituents which threatened to picket his home and throw the vote of a large family against him. The writer of the epistle did not know that Representative Delaney lived on an upper story of a towering apartment building.

Senator James M. Mead, of New York, writes:

These letters, like the testimony given at hearings, have an educational value and in that manner they exert influence . . . the individual letter remains effective if it is the forthright, voluntary effort of its author.

Senator Burton K. Wheeler, of Montana, declares:

If the letters are intelligent and show that the constituent understands the problem about which he is writing, they most certainly influence the votes of members of Congress.

Letters to the Congress exert influence on the vote "to a considerable extent as showing a rise or fall of public sentiment," in the opinion of Representative Stephen A. Day, of Illinois, a view concurred in by Senator Frederick Van Nuys, of Indiana, who believes that "all communications from constituents are taken into consideration as indicative of public opinion."

Letters influence the final vote "a great deal," Representative Dewey Short, of Missouri, feels, while Representative George Holden Tinkham, of Massachusetts, thinks:

The extent of the influence of the letter depends upon the manner in which it is written, whether it is obviously the result of pressure or expresses the individual views of the writer; also, the knowledge which the letter shows the writer has of the subject in question.

Minority Leader of the House, Representative Joseph W. Martin, Jr., of Massachusetts, believes that "except where one has a profound conviction, letters do have influence on the Members, as they naturally would like to reflect the sentiment of their own people." Bona fide letters from constituents "have considerable bearing upon my votes," reports Representative John M. Robsion, of Kentucky, but Representative Charles L. South, of Texas, feels that the influence of the mail depends upon the issue involved. He pays "no attention to letters that are obviously inspired."

Another phase of the question is introduced by Senator George D. Aiken, of Vermont, who says:

Letters have far more influence than resolutions or petitions, as resolutions can be high-pressured through organizations without members knowing what they are voting for. Almost anyone will sign any petition without reading it. I feel that a knowledge of the people in one's State helps one to know how sincere certain letters are.

Representative Walter A. Lynch, of New York, indicates a problem in the evaluation of letters, thus:

It is difficult to appraise their value as at times there is information available to Representatives which, if it were in the possession of the writers, would probably change their opinions. As far as possible, Representatives endeavor to vote in accordance with the wishes of their constituents. However, we find that most communications are "against" and very few people write "for" a measure unless it vitally affects their positions—such as civil service.

Letters from the home district "influence my vote a great deal," asserts Representative F. Edward Hebert, of Louisiana. He continues:

Of course, I am guided by the identity of the persons sending such communications. I believe that the standing in the community of the individual means a lot in determining the value of the expression. One of the great faults, I find, is that organized minorities do most of the letter writing, which in reality does not express the will of the majority. I do not pay any attention to obviously organized efforts which apparently have no origination in the writer.

Mr. Hebert forwarded a radio speech which he broadcast in his district. The speech gives Mr. Hebert's views concerning the vote of a Congressman. In it, he remarks:

When I took the oath (of office) I became the representative of all the people in my district whether they supported me or not . . . My election to Congress did not mean to me that I was given a blanket order to go to Washington and do as I liked regardless of the views, opinions and desires of the people of my district. My election as your Congressman merely meant that you were selecting me to go to Washington to express your views and to cast my vote in accordance with your wishes and your preferences . . . I am not in Congress to express my own personal views but to express the views of the majority of the people in my district . . . If I feel one way about a certain piece of legislation and I learn that a majority of the people of my district feel differently, then it is my duty to vote in accordance with the will of the majority. If there is a division then it becomes my duty to act as arbitrator and to decide, in my judgment, which is the best policy . . .

Representative Hatton W. Sumners, of Texas, feels that the answer to the first two questions should, with certain distinctions, be in the affirmative. He writes:

I think the answer should be "Yes," especially where the letters express the judgment of the writer and appear to have been based on mature consideration, and if the writer has the guidance of actual experience and intimate contact with the matter being written about. This would exclude what are known as propaganda letters. They are not entirely lacking in influence, perhaps, but their influence is very much reduced by the fact that they may not be an expression of judgment of those who know the facts. On the contrary it is often true that the writer of such letters is acting as a sounding board of somebody else. The influence of such letters is almost negligible.

Mr. Sumners continues:

This statement largely answers your second query, with the qualification that if the Member's first reaction is political, and if the correspondence comes from a strong minority who would be pleased by a favorable vote and, on the other hand, the masses are not concerned, have no opinion and the politician

would not be hurt by a vote favorable to the minority, then the letters would influence his vote.

Shall members of the Congress vote according to their own analyses of a pending issue, or shall their ballots be governed exclusively by the wishes of their constituents? This much-debated point was raised by some of the responses. Senator Arthur H. Vandenberg, of Michigan, writes:

I cannot tell you to what extent such mail "influences the votes of Senators and Representatives." When one of these public servants takes a position based upon conviction and principles, he is not calculated to be swayed by the mere preponderance of his mail. He would not be fit to hold his job if he was—under such circumstances. After all, this is a *representative* form of Government and not a *pure democracy*. On the other hand, there are many questions which cannot be answered *rightly* unless they are answered in harmony with prevailing public opinion: and I think I know of many instances where the preponderance of mail—if sufficiently large—substantially has affected Congressional votes.

Senator Arthur Capper, of Kansas, feels that it is the duty of members of Congress to "reflect as fully and as honestly as they can the views of their constituents on pending matters." He believes:

There can be no doubt that expressions contained in letters and other means of communications exert a very great influence on the votes of members of the Senate and House.

The question—political leaders vs. mail from the grass roots—also came up for consideration. Senator Robert A. Taft, of Ohio, thinks:

It is significant that the preponderance of mail received by all Senators and Congressmen is opposed to the Administration's foreign policy; yet a majority of the Senate and House have consistently enacted the proposals advanced by the Administration. On questions of lesser interest, however, I feel certain that a great volume of mail for or against the issue has a great deal of effect.

To this view, Senator David I. Walsh, of Massachusetts, in a general way, adheres. He declares:

The letters which Senators and Representative receive influence them considerably and help awaken their consciences with regard to important public questions. It does not necessarily control their vote, for it is painful and shocking to note that partisan political leadership is much more powerful than the voice of the people when the roll is called on important political questions.

Representative Martin L. Sweeney, of Ohio, concurs. He states:

It is my confirmed opinion that the House and Senate do give serious consideration to letters from their constituents. However, in my experience of a decade in Washington, I am equally confirmed in the belief that legislation is not influenced so much by the letters from constituents, but rather by the pressure coming from the Administration which controls the majority of the votes in Congress. In other words, the power of patronage decides in many cases the ultimate result obtained in the field of legislation. As I sense it, the most dangerous thing affecting our Democracy, in the field of legislation at least, is the power of patronage and favors exercised to accomplish the given result.

To Question 3, which ran: "When the mail from constituents is extremely heavy, how can all the

letters be read?" the responses manifested a general pattern of uniformity. Representatives James A. Shanley, of Connecticut, comments:

In the case of heavy mail, it is usually broken down into groupings reflecting individual thoughts and mass propaganda. As an over-all aid we find that the longer we are here the more we are able to judge mail for its worth and to find out the motives behind the writing.

Representative James P. McGranery, of Philadelphia, outlines his practice. He says:

When the mail from our constituents is extremely heavy, it is first sorted. Form letters are then set aside and, in my particular case, are not answered. Another group of letters is made up from those who demand and require you to act in accordance with their views, with their minds absolutely closed to any alternative proposition. These letters are not answered. The third group, which sets up intelligent argument either for or against a measure, is given to me for my personal perusal and these are invariably answered, the answers being dictated by me personally.

It has been his experience, Mr. McGranery adds that:

Persons who mail a postcard or letter usually following the lines recommended to them by some particular speaker or some organization with which they are affiliated, in many instances, do not have any intelligent understanding of the question whatsoever, but are simply following the instructions given them by their so-called leaders. All of my mail, however, I keep.

Senator Guy M. Gillette, of Iowa, reports that every letter from his constituency receives serious consideration. When the mail is voluminous, the "general expressions of differing opinion on the issue" are tabulated, so that he may give them his personal attention. Representative Louis Ludlow, of Indiana, writes "... as a matter of fact, I do read practically all the letters that come to my office, and the mail at times is very heavy."

Senator Taft, remarking that he receives approximately 2,000 communications a week, states: "My secretary places those expressing the same view in a folder, and it really is not necessary for me to read each individual letter." Senator D. Worth Clark, of Idaho, writes that "a careful check on the number of letters received pro and con is kept. This ratio is the influencing factor."

Representative Martin J. Kennedy, of New York, commenting that letters influence votes "in a very limited way," adds:

When the mail is heavy it can be handled only with the aid of the office staff, and by having the pertinent statements underscored. My practice is to see all the mail, and particularly the letters in opposition to my own views. Occasionally, the letters are well planned and prove helpful but, I am sorry to say, many are abusive and threatening and, therefore, worthless.

Does writing to Congressmen do any good? Do they read their mail? If they do, does it have any effect on their votes? The reader now has the answers to these questions furnished by the Senators and Representatives themselves, the gentlemen who do the reading and the voting, the gentlemen who alone are in a position to give those answers.

WE FOUND A CHURCH THAT PREACHED CHRIST

MARY MOORLAND

(THE experience related below was submitted for publication prior to the release of the American Institute of Public Opinion, noted in *Comments*. It is a specific instance that agrees with the majority opinion.—*Editor*).

AFTER forty years of membership, I have just left my Protestant Church for good. I left it because I could not stand hearing hatred and English propaganda preached every Sunday from the pulpit as a substitute for Christianity.

And I know that I am not the only non-Catholic who feels this way. Many of my personal friends have told me how they dreaded going to church on Sunday. There was nothing elevating, they claimed, in what they heard; simply the minister's personal idea as to how the world should be run, and his personal dislike of the way it is being run at the present time, by others.

You do not have to go to church to get that. You can find it on any street corner. Personal opinions are as plentiful as the people who utter them, but who wants personal opinion in a time of crisis? That is when we want *authority*, and where is any non-Catholic going to find authority in the desert wastes of Protestantism?

It is not easy to leave your church, especially one into which you were practically born and brought up, and your mother and father before you. I did not just open the door and walk out. I clung on and clung on until I thought I would have to get up in my pew and shout at the minister to stop his flow of hate and ill-will to men.

At last, in desperation, I went one Sunday to another church, a church my aunt used to belong to. I think she and my uncle gave them their organ. Now, I thought, I'm free from name-calling and recrimination. Not by a long shot. This particular Sunday on which I had chosen to go visiting, the minister of the church had selected to give up his pulpit to a young English aviator, who is, apparently, in this country to get American recruits.

At any rate, he talked for over an hour on the accomplishments of the R.A.F. and gave most harrowing accounts of air raids over Germany and England, in which, of course, the English always won.

The next Sunday I went back to my own church, for the last time. When the time for the sermon came, the minister called down the wrath of heaven on Adolf Hitler for twenty-three and one-half minutes, ending by begging God to destroy Der Führer in such a manner that he would suffer as no human being had suffered before. This in the name of Him Who said "Love ye one another."

Dizzy and nauseated I left the church without even putting my envelope in the plate. The head usher caught up with me at the door and asked if I was ill.

"Yes," I replied. And how.

My twelve-year-old niece lives with me. Her parents died in an automobile accident when she was three and I have brought her up. Out of respect for my sister and her husband, I have had Betty attend my brother-in-law's church, as that is the church my sister joined when she married him.

Today she was home a trifle early from Sunday School and was waiting for me in the hall.

"Guess what?" she cried. "I won a contest."

"A contest?" I replied. "In church?"

"Yes. It was on what should be done with Hitler after we lick him, and I won."

I felt the nausea coming on again.

"What did you suggest?" I asked feebly.

She told me. I did not even know that she knew about such things. "The missionary who spoke to the Sunday School in September said that is the way the Chinese bandits torture their prisoners."

There are some times in life when you simply can't say anything. And I had reached that point. So that is what Betty had been learning in Sunday School! The gentle art of torture! And I, what good did I get from going to church? All I heard was war, hate and cries for revenge. What part of the Christian religion was that? Did Jesus ever cry out for revenge? Did He offer prizes for those who could think up the most exquisite torments?

For the first time I felt hatred myself; hatred for an institution that operated in His name while voicing the devices of the devil.

Betty was old enough to understand a thing or two and I told her frankly that we were not going to church any more and why. She thought it over for a few minutes and then with a shrug of her shoulders assured me it was all right with her. Evidently religion had not gone very deep with either of us. Or had we ever known true religion? It was sickening to be faced with the possibility that, after all these years of lip service to what I thought was God, I might not even have a bowing acquaintance with Him.

We always left the house at ten o'clock on Sundays—it had been quite a long walk to church—and habit is very strong. So the next Sunday we were up and out at exactly the same hour, with Skippy, the dog. The idea was a walk through the Fenway and we had to pass St. Cecilia's Church to get there. People were pouring in for High Mass and the doors were wide open so we could see in. We stopped and looked. The altar was brightly lighted and the music was beautiful.

"If we did not have Skippy, we could go in," I told Betty who was looking as wistfully as I.

A man and woman who had just driven up in a car heard my remark. The woman turned and smiled. "If you like, you can put your dog in my car; we'll wait for you after Mass and give him to you."

The man stopped, his car key in his hand. I looked frantically at Betty.

"Let's," she said. So we did. The man put Skippy in among some soft robes on the back seat, opened the window a bit to give him air, and we all went in together.

"It's the first time my niece and I have ever been in a Catholic Church," I told our new friends. "I hope we won't do anything wrong."

"Of course you won't. Come sit with us. Just watch the others. You don't have to take part in the service, unless you wish to."

We followed them into a pew, imitating their bows as best we could and promptly fell down on our knees to pray. We got all mixed up in crossing ourselves, but finally settled down, quite well pleased with our efforts.

Everything went fine and we were feeling truly elated by the beautiful music and the glorious singing until it all stopped, and a priest who had not hitherto taken part in the service came out and went up into the pulpit.

"Here it comes," I groaned to myself. "More damnation to Hitler."

But it did not come. For five, eight, ten, twelve minutes the priest talked . . . *on love!* It was almost too much. He did not call anyone names or tell how he wanted the war to end, or submit to God a complete plan for running the universe. Once Betty turned and looked at me. The poor child's mouth was half open. I patted her hand and felt like crying.

When we came out, I felt that we owed it to our new friends to express our appreciation. They had made it possible for us to enjoy something very beautiful and as best I could I told them so.

"We'll look for you next Sunday," said the man as he handed Skippy to Betty.

"How did you like it?" I asked Betty as they drove away.

"It was fine," said Betty. "And the priest wasn't mad at anybody."

From that Sunday on we went to a Catholic Church. It was our only refuge from the hate of the world. My business sent me to Chicago and I took Betty along during her school vacation, and here we went to a Novena for the first time. I wanted to join the Catholic Church, but did not quite know how to go about it and there was Betty, too, to be considered.

I made my Novena to know if I should take this step. As the Novena was drawing to a close I met an old school friend on East Jackson Boulevard. She had married a Catholic and joined the one true Church. Here was someone who could and would answer my questions.

We walked along Lake Michigan for two hours while she patiently answered my unending string of inquiries.

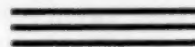
It was twilight when I got back to my hotel and Betty was waiting for me. Together we stood at the window and watched the sun sink into the dark shadows of the lake.

"Betty," I asked quietly. "How would you like to become a Catholic?"

Betty looked up and me and smiled. "I think it would be nice," she said.

A CANADIAN COMMENT ON AMERICAN DIVORCE

MARIE MOREAU



ONE need not be a sociologist to have observed that there seems to be something in the soil and climate of the United States tending to make American marriage a fragile plant. Whatever that may be, it stops at the northern border, for across from the nation with the highest divorce rate in the world lives a people with a very low divorce rate.

Yet, no two nations on earth resemble each other more. We Canadians speak the same language, we read your publications, see your movies, listen to your radio programs; we follow American fashions for our clothes and American recipes for our food. Perhaps the greatest superficial difference between us consists in our success at staying married to the same person. In 1932, the last year for which divorce statistics were published in the United States, there was one divorce for every six marriages. In Canada, in the same year, there were two divorces for every three hundred marriages.

Why such a startling difference when manners and morals seem so much alike in both countries? For one thing, Canadian divorce laws are severe. In seven of the nine Provinces, grounds for divorce are extremely limited. In the other two, a divorce cannot be obtained through the courts. Residents of Quebec and Prince Edward Island must petition Parliament to obtain release from matrimonial bonds. There seems to be little likelihood of any great change in our divorce laws; public opinion apparently favors them the way they are. Then, too, in Canada there are but nine territorial subdivisions or Provinces; and it might be rather difficult to persuade a majority in any one of the advantages inherent in turning their Province into a divorce mill.

Our low divorce rate and the grounds accepted for divorce would seem to indicate a most gratifying standard of conjugal fidelity among Canadians. That may exist, but since on the whole we are a comparatively poor people (an article in *AMERICA*, September 20, 1941, once showed how easily you could buy us out), it is decidedly more practical to forgive the erring spouse than to take the matter up with the courts. During last year, only 11,817 persons, roughly one-tenth of one per cent of the total population, enjoyed incomes over \$10,000 a year. Not very many men can afford to support two families.

Not only does our poverty seriously hamper divorce, but it also prevents a good many marriages which are bound to fail. From coast to coast, Canadians seem to have the impression that they receive less pay for the same work and often pay

more for the same goods than you do. It follows that we cannot afford to marry very young, unless we are so poor that we have no hope of improving our material condition, or so comfortable that we have no fear of our status deteriorating because of an early marriage.

The average age of Canadian bridegrooms is twenty-nine, of brides, twenty-five, according to the Canada Year Book, 1941. Young Canadians fall in love just as violently as young people do all over the world; but the interval between the time they romantically decide they are made for each other and the time they prosaically get their furniture paid for, is usually long enough for them to be able to determine whether they shall be able to stand each other for a lifetime or not.

Then, too, in Canada, until the outbreak of war, girls did not often get married and keep their jobs. Governments, banks and insurance companies, big business in general took the attitude that the husband of a married woman is legally bound for her support, but that a single woman has no one but herself to count on, and should be given employment in preference to a married woman. A couple having two incomes can get married almost whenever they get the notion, but if such is not the case, they are forced to postpone their marriage until they can save some money. This waiting may be irksome, but it gives the prospective spouses a chance to know each other better, and cuts down the risk of making a mistake.

Then, too, the religious factor is not to be overlooked. For one thing the proportion of Catholics to non-Catholics in the population is twice what it is in the United States. For another, the Protestant churches do not look on divorce with any great favor. In this matter they are much stricter than their co-religionists across the border, and much closer, incidentally, to traditional Christian ethics.

Easy divorce, such as it exists today in the United States, is no new thing. In non-Christian civilizations, it has always been a comparatively simple matter for a man to get rid of his wife, or for a wife to exile her husband should they happen to tire of one another. The American conception of divorce is rather intimately connected with the feminist movement. When women were given equal rights of citizenship with men, in a burst of generosity the laws were amended in order to make it easy for a woman to get rid of a bad husband. At that time, outside the Catholic Church, it was not generally contemplated that the actual outcome would be what is happening today and what we can look for to a much greater extent in the future, that is, to make it easy for a woman to lose a good husband.

Bernard Shaw calls the husband-hunting woman the most terrible of all beasts of prey. His background is England, where the women have outnumbered the men for a long, long time. American girls are just as determined matrimonially as their English counterparts, and, moreover, they have not been brought up to face the possibility of a husbandless existence.

Up until today, not only were they sure of get-

ting a husband if they wanted one, but they were also able to pick and choose. In 1910 there were half as many men again as there were women in the United States, due to the high masculinity of a heavy immigration. Today the proportion is almost even. Since that date, a great change has taken place in the housekeeping habits of the nation. Electrical appliances, canned goods, factory-made clothing, to mention only a few things, have made woman's work lighter than it has ever been, and now women tend to outlive their husbands. Not so long ago, it was not uncommon for a man to have buried one, two, sometimes even three wives. Today, widows, instead of widowers, are in search of mates.

All these factors, however, will not prevent American girls from marrying. They are so convinced that the right and normal thing for them to do is to marry, that they will go ahead and marry some one else's husband if they have to. They are doing it right now, all over the country. Yet, there may be a chapter in American history, which, before it is set down in the cold print of text-books, will be written in the blood of men and the tears of women. Try to imagine the scramble there will be for husbands, when and if hundreds of thousands of men have been maimed and slaughtered!

When that day comes, Catholics will realize how fortunate they are in that no Catholic wife need ever feel herself in honor bound to hand over her good husband to any one who might happen to want him. (Home-wreckers are interested only in good husbands.) No Catholic man is liable to wake up to the realization that, instead of living in comfort with his first wife, he is living in straitened circumstances with his third, while supporting the other two—not only them, but in some cases the men they are living with! Catholic children need never be tortured with knowing that their fathers love women who are not their mothers, their mothers men who are not their fathers.

Unless there is a change in the American attitude toward marriage and divorce, a bride belonging to the pagan section of America will be forced to live in a world where even the little tots in pigtailed and the wide-eyed infants inspecting the world from their baby carriages, may be considered in the light of potential rivals fifteen or twenty years hence. Ridiculous and absurd as that situation is, nevertheless these unfortunate women will consider themselves quite lucky if they manage to keep their husbands, not till the parting of death, but even for fifteen or twenty years. Such has ever been the sad fate of women whenever easy divorce prevailed. Superficially considered, it seems to promise women a great degree of freedom; in reality, it renders them slaves of male passions.

As long as human nature remains what it is, human weaknesses will overcome some married people. It is a most unhappy day for a nation when the state allows marriage itself to be overcome, and passes laws degrading it from a Sacrament stronger than the passions which torment men and women, to a mere contract subject to their whims and fancies.

FREE UNION AND CAPTIVE UNION

PAUL L. BLAKELY

IN one of his letters on the recent coal strike, President Roosevelt used the term "the closed shop," much to the disgust of the extremists among the followers of John L. Lewis. To them, what the President calls "the closed shop" is a "union shop." Since the President was referring to a shop closed to non-union workers, while Mr. Lewis meant a shop in which all the workers are perforce members of a union, the public will not perceive much difference between the two. But since terms applying to labor and to labor unions are multiplying almost as rapidly as Federal labor agencies, it may be useful to quote some of them, along with the definitions which are offered by the Twentieth Century Fund.

1. The "closed shop" is a shop in which union members only may be hired, and to retain employment the workers must keep up their union membership.

2. In the "union shop," a non-union worker may be hired, but only on condition that after a specified time he joins the union. We find this union in the commercial coal mines.

3. "The exclusive bargaining shop" is an organization which recognizes the union as the exclusive bargaining agency for all employees, whether or not they belong to the union. This is the C.I.O. type found in the "captive" mines recently in dispute. The applicant can secure employment without a union card, and is not compelled to join the union. If he does join, however, the mine deducts his union dues and assessments from his wages, and pays them to the union.

4. Finally, we have "the maintenance of membership shop." In this establishment, no worker is compelled to take out union membership as a condition of employment, but all who join the union must maintain membership in it as a condition of keeping their jobs.

There is an element of compulsion in all these types, it will be noted, with the exception of the third. The owners of the captive mines did not refuse "to recognize the union," since, in point of fact, they recognized it as the sole bargaining agency for all workers, non-union as well as union. About all but five per cent of the employees were members of the C.I.O. union, and the strike was called after the owners of these mines had refused to make union membership compulsory for all workers.

Even before Mr. Roosevelt's letter, the public was beginning to feel that there was a certain injustice in using Federal pressure to compel the worker to join a union. It is highly probable that many union members, and even officials, share

that feeling. To allow the principle that Congress can compel membership in a union as a condition of employment, establishes a highly dangerous precedent, and opens the door to all sorts of abuses. It affirms, at least by implication, an authority over the labor organization itself which can easily deprive it of its essential character as a private society, and make it a Government agency, controlled as fully as any other of the Government's multitudinous bureaus and departments.

Under the constitutional views which now prevail, Congress probably has full authority to prescribe qualifications for membership in the union, and for its officials, to fix initiation fees and dues, and even to direct the policies of a union. Bills recently introduced into Congress may seem absurd, when examined in the light of constitutional principles once held in this country. They are not absurd today. In the very "gains" which the labor union has obtained in the last few years, there is danger to labor's right to organize freely.

Some phases of this danger were discussed in an editorial which appeared in the *New York Times* for November 27. Because of Supreme Court decisions in February and April, 1941, "labor unions enjoy sweeping immunities from the anti-trust laws that apply to everyone else." It is now legal for a labor union to conspire to keep better methods of production out of a State, and to boycott and ruin an employer who is guilty of the crime of dealing with another union, "even though that union has been certified by the Labor Board, and the employer has no choice."

I can hardly believe that any responsible union member or official can rejoice in gains of this kind. The second, whatever may be said of the first, is gravely unjust. Decisions of this kind, supported as they are by the prevailing constitutional theory, permit, and even promote, as the *Times* observes, racketeering and violence. They are certain to occasion an alienation of public favor which may swing to the extreme of destroying the union's legitimate freedom of action by Federal control.

In their *Statement* issued last month, the Bishops of the Church in the United States, repeat the approbation of the free labor union expressed by Leo XIII and Pius XI. To this approbation, they add their hope that "the leaders will be well advised for the welfare of the workers of the nation." It is regrettable, then, that the labor bills thus far introduced in Congress either evade the real difficulties of employers and wage-earners alike, or defer their solution to some indefinite time in the future. There is an unreality about them, like that of *Alice In Wonderland*, without its saving humor. True, deferment may sometimes be all that is possible during a major emergency. Yet an emergency emphasizes both labor maladjustments and the need of an immediate constructive program, and not infrequently indicates what it must be. If the formation of such a policy is left to the labor bloc, the farm bloc, the capitalistic bloc, then I greatly fear that we shall have nothing but a nostrum which will aggravate the ills from which the country suffers.

FOUR WEEKS OF ADVENT PRELUDE THE ANNUAL COMING OF CHRIST

JOHN LaFARGE

THERE is a story of a prominent retail merchant who became interested in the practices of the Catholic Church. He was a large-hearted, benevolent man, who devoted much of his attention to high-grade advertising. Deeply grateful to President Roosevelt for advancing the date of Thanksgiving Day, he was busy early in the season in promoting the festive Christmas spirit. Santa Clauses were on the job during the last week in November. His pre-Christmas parade through the streets was a rehearsal, in fact, of the six weeks' parade of the town's youth and their elders through the portals of his department store. His motto was: start the Christmas joy early and keep it moving.

Interest in Catholic practices led him to visit a Catholic Church at the beginning of the Advent season and inquire into the meaning of the various ceremonies. The violet vestments struck his eye, and his Catholic friend told him they were worn as a sign of penance. He was likewise informed that the entire Advent season was touched with a note of sorrow and repentance: not so pronounced as in Lent, yet akin to the Lenten spirit. Certain other details were a bit beyond his comprehension, but he took them on faith: that the joyous chant of the *Gloria* was omitted in the Mass of the Advent Sundays; the Ember Days were observed, etc. All of this formed in his mind a picture which he found highly disturbing. "Why, that would appear to kill the Christmas spirit," he observed. "You are not getting people at all into the atmosphere." Deep in his consciousness was an anxiety: they will want to save money, in that penitential frame of mind, not spend as they should at Christmas.

With considerable difficulty and doubtful success, the friend explained to the merchant that what the Church was preparing for was not a mere joyous state of mind, but a great Reality: the annual Coming of Christ, the God-Man, to the world. The purpose of the Church, during the Advent season, was to fit men for the presence of this Reality by recalling to them the sober truths of life, humbling them, taking their minds off earthly pleasures, out of the world of illusion into the real world of eternal spiritual values.

The Church, too, prepared them morally, by getting them to put sin out of their souls, through repentance and sacramental confession. Then, when the Reality did appear, they would have minds purified so as to recognize it. They would be fit to take part in it, to become one with it, to make it

part of their own lives—so much a part, that they would practically be born again. The joy, then, the festive spirit, would take care of itself. Given the coming of the Reality, given its acceptance, given our participation in it, there could be nothing else but joy.

Even to Catholics, however, there may be a certain perplexity in the fact that our thoughts and prayers, during the Advent season, are directed not to one sole Coming of Christ. The Feast we immediately prepare for commemorates an event in the distant past: the First Coming of Christ, the descent of the Second Person of the Blessed Trinity into this world and His assuming of human flesh. At the same time, the Advent liturgy sounds a tremendous prophetic note. It tells of an event in the mysterious future: the Second Coming of the Saviour in power and majesty.

The great scriptural texts refer sometimes to one of these events, sometimes to the other. Many apply to both the past and the future, as if to impress upon us the intimate connection that exists between the two.

But Advent is not just a call to commemoration. It is a call to action.

"It is now the hour," says the Church, in the words of Saint Paul, "for us to rise from sleep, because now our salvation is nearer than when we came to believe."

There is a coming of Christ for each individual, when the Bridegroom comes at the hour of death. Saint Paul tells us to prepare for that coming while we yet have time. "The night is far advanced. The day [of eternity] is at hand. Let us therefore lay aside the works of darkness and put on the armor of light."

That event, too, lies in the mysterious future, for no one knows his own "day and hour." But there is also an immediate Coming of Christ, which is taking place now, which also is a call to action. This is the coming of the social Reign of Christ: the God-Man living and ruling in human society.

The priest's violet vestments are a reminder not only of the sin and disorder that exist in the individual soul. They also symbolize the grief that Christ, the King of the human race, feels in His Sacred Heart as He contemplates the corrupt, disordered state of a society which Pope Pius XI characterizes in his *Quadragesimo Anno*. "It may be said with all truth," states the Pope, "that nowadays the conditions of social and economic life

are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely, their eternal salvation."

To put the matter very briefly. Christ *did* come at the time of His Incarnation and Birth. He *will* come, in awful glory, at the end of the world. And He will come to each of us, we know not when. But He *wishes to come now*, at this moment, to reign in human society; and ours is the genuine Advent spirit if we are resolved and ready to see that His desire shall be fulfilled.

Let us look more closely at both elements in what has just been proposed. What does the Saviour desire; and what can our action be?

Though the "Coming" of Christ, the final manifestation of His eternal Kingdom, is something in the future, the Kingdom itself exists now. *Christus vincit, Christus regnat, Christus imperat*—"Christ has conquered, is now reigning, now ruling"—is as true today in an absolute sense as it will be after time's scroll is folded up forever. Therefore, by the strict logic of our Faith it is a grievous contradiction, when the members of that Kingdom are prevented, through material as well as through spiritual deprivations, from carrying out in the Church Militant the vocations to which God has called them, as preparation for the Church Triumphant.

How, then, does Christ propose to reign? Again Pius XI, interpreting the mind of the Saviour, answers: "First of all, you should work without resting for the restoration of the Kingdom of Christ in the midst of the family."

Christ wishes to reign in the family: He wishes to establish His sovereignty in all of man: "until we all attain," as Saint Paul says, "to perfect manhood, to the full measure of the fullness of Christ." He wishes to reign—not as an individual, but in man also as a social being.

There is nothing new in that, you will say. Such words and ideas are familiar. Perhaps they were said to you at the altar during those anxious few moments that preceded the "for better or worse."

What, however, is not so familiar and is usually passed over is the tremendous consequence of these words. If Christ wishes to reign in the family, it follows, evidently, that none of us can be indifferent to those moral abuses which undermine and destroy the family: such as adultery, divorce, birth control. But the consequence does not end there. It follows, also, with rigid logic, that there can be no genuine zeal for the reign of Christ, which does not raise its voice against those social and economic conditions which affect the spiritual as well as the temporal welfare of families.

"It is no rare thing," writes Pope Pius XI in his Encyclical on the Christian Family, "that the perfect observance of God's commands and conjugal integrity encounter difficulties because the married parties are oppressed by straitened circumstances."

The Church exists for the salvation of souls, it is true; but souls are saved normally as members of families—either present or future. Families, however, do not exist in a vacuum. They form parts of communities and neighborhoods, and if com-

munity or neighborhood life is rendered impossible, family life suffers and with it suffers the social reign of Christ.

Great wealth tends to disunite and disrupt families, but the pressure of extreme poverty does the same, particularly when coupled with chronic unemployment. With disunited and demoralized families, crime and juvenile delinquency make their accustomed appearance. Capitalism and proletarianism are equal enemies of the Kingdom of God.

All the economic security and social justice in the world will not preserve the family from corruption, if God is forgotten and Christ is not known and loved and honored therein. But this obvious fact does not cancel out the corresponding truth, which is that we cannot count continually upon moral miracles. We cannot be lovers of the reign of Christ or of His Mystical Body, the Church, if the primary seat of that reign, the primary unit of that Mystical Body—the family—has to struggle continually against obstacles which our own egotism, our own sloth, our own national or race prejudice insist upon countenancing.

We cannot escape this conclusion by saying to ourselves that the families of the poor would be exemplary if they were taught clearly the difference between right and wrong. Rather the wonder is that so many destitute families manage to live up to high moral notions under conditions that would have long since wrecked the virtue that you and I presumably possess. But that is no justification for our tolerance of these conditions.

What, then, is our Advent prayer?

Pray that these obstacles to Christ's reign be removed from society. This is to pray, as we always should, for the coming of the social Kingdom of Christ, which, after all, is but a part of the one great prayer: "Thy Kingdom come," which we recite each day in the *Our Father*.

The earthly Kingdom is but a path, at best a painful path and always brief and burdensome, which we hasten through on our way to the one Great Kingdom which is our home.

But for Advent, for this particular Advent, a particular prayer may be proposed, which is fundamental and personal: to pray simply that the next few weeks, from now through the Christmas season, may bring to the minds of Catholics in this country and throughout the world the *wish*, the *desire*, and the firm *resolve* to further Christ's Kingdom by banishing from their own hearts and minds and—as far as by their efforts is possible from their neighbors'—those misconceptions, those hatreds and false judgments, which hinder the fulfillment of that Kingdom in human society. If Catholics fail in this respect, how can we expect the rest of humanity to succeed? Certainly, if peace is to be brought to the world its first prerequisites must be lodged in our own souls.

When the Voice from the Vatican today cries out in the desert, like a modern John the Baptist: "Make straight the way of the Lord," the first ways to be made straight are in the thinking of the religious men and women of America.

IT would be interesting to know how many members of the Railway Mediation Board are familiar with the *Following of Christ*. The author of that classic entertained no solid hope for the progress in the spiritual life of people given to much traveling. He thought that it rarely improved anyone, and worked to the spiritual hurt of many. Apparently, the Board agrees with this judgment, for its decision, which adds about \$300,000,000 per year to the wages which the roads must pay, will decrease the number of travelers by increasing passenger fares.

But the decision will have an even wider effect. Provided that the Federal authorities are amenable—and no opposition is looked for—freight rates will also rise and, by consequence, we shall be obliged to pay more for commodities. Whether the railway workers will gain much by the increase in their wages, thus remains to be seen. In any case, the roads will shift the burden of all increases to the shoulders of the public, and it is hard to see what other course remains open to them. Next year, their taxes will rise sharply; in the case of one great system, by about eighty per cent; and they will be obliged to pay much higher prices for coal, oil, wood, steel, electricity, paper and a score of other articles without which service cannot be maintained. In addition, they must meet the sharp competition offered by trucks, and by Government-subsidized waterways.

It should be fairly evident by this time that Congress must leave nothing untried which can cut down expenses, and thus lighten the burden which the people are carrying. Senator Byrd believes that nearly two billions can be saved in non-defense expenditures, but up to the present, at least, few in Congress share his belief. It is to be hoped that Congress will take a different view of the careless handling of billions in the Government's national defense program. When the cost of one military project is fixed at \$20,000,000, and a bill for \$51,000,000 is presented, it is obvious that incompetence, if not actual corruption, is the chief cost-factor.

Some weeks ago, a Washington lobbyist, until recently occupying a high Federal position, sued a contracting firm for \$700,000, due him for his services in securing a defense contract from the Government. It was alleged that this man had "inside contacts," through which he could secure contracts on "a fairer basis." But why it is necessary for the Government to deal with men whom Congressman Gehrman has correctly described as "lecherous creatures who are bleeding both private industry and this nation," and whose crookedness, well known to the workers, is among the chief causes of our recent labor conflicts?

Among the dozens of Boards now supposed to be functioning at Washington, it ought to be possible to find at least one which knows how to award a contract that will not gouge the people. Have we learned nothing since 1917 when the war-profiters swarmed at Washington and as our soldiers died piled up their dishonest millions?

CONSCIENTIOUS OBJECTORS

IT would be unfair to criticize the opinion written by General Hershey, national director of selective service, until the complete text is published. The opinion was written to grant the status of a conscientious objector to a young Catholic who apparently argued that the Commandment, "Thou shalt not kill," made war essentially wrong, and urged that his contention was sustained by the teaching of the Church. The distinction drawn by General Hershey between "the disciples, Peter and John, who received their religious training from the same basic source," is not clear, but the General is right in refusing to agree that the Church condemns war as essentially evil.

In the conscientious objector, the selective-service officials face a perplexing problem that will not grow simpler, as the movements that seem fated to drag us into a shooting-war grow stronger. It is not particularly difficult to draw from the writings of recognized authorities in theology, philosophy and jurisprudence a list of the conditions which must be verified before a Government is justified in declaring war. The real difficulty always lies in judging whether or not those conditions are present.

Ordinarily, the presumption favors the Government. The Government is supposed to have access to facts unknown, and practicably unknowable, to the citizen, and it is further assumed that the Government has decided upon war only as the last means of preserving its existence and well-being. But presumption must yield to evidence, and should the individual citizen conclude that he must in conscience accept what he deems to be evidence overthrowing the presumption, his course becomes plain. He can take no part in a war which he conscientiously believes to be unjustified. His conscience may have been misled by the inability of his intellect to gather and properly assess facts, but his conscience must be his guide.

If the course of the conscientious objector is plain, his lot is hard. Should the courts rule that his refusal to serve is not based upon reasons of conscience, he must suffer the penalties which they impose. The man who pleads conscience, must be ready to suffer for conscience's sake, and find his solace in the reflection that his conscience, in this respect at least, is clear.

HOLLYWOOD

NOT long ago, a book was published to tell the true story of the men who have made Hollywood what it is. Hollywood people are most remarkably like the people in Kalamazoo and Pea Vine Center, the author informs us, and he deals very roughly with the common impression that every other inhabitant in this district is a glamor girl or a curled and perfumed matinee idol. From that statement no one who has dwelt in Hollywood will dissent. But the men who give their lives to the production of moving-pictures, he writes, have been formed from a distinctively higher grade of clay. Almost without exception, they are austere students who burn the midnight oil, as they plan entertainment and instruction for the multitude. Their lives are consecrated to good works; money means nothing to them but a means of increasing the sphere of their beneficence. Haloes and academic robes are Hollywood's chief characteristics.

In our simplicity, we had always ranked moving-picture makers, taking them by and large, not much higher than the men who spend millions every year to advertise whiskey—and that level is not high. It was the stupidity and greed of the whiskey trade, far more than the works of the Anti-Saloon League, that put the bootleggers in business, and the distillers out of it, by establishing the curse of Prohibition. Is Hollywood, too, angling for prohibitory legislation?

When the Hays office was commissioned to sweep the dirt out of the film business, we thought that the producers had learned their lesson. That conclusion seems to have been premature. The Hays office has put up the shutters; at least the producers are again releasing pictures which have been banned in many American cities. No doubt these pictures were filmed to make money, but that hope will not be fulfilled. The Legion of Decency is marshaling public opinion, as it did so splendidly a few years ago. If the producers believed that the Legion was dead, diminishing box-office receipts in the theatres will correct that error.

The Legion has no legal authority, and wishes none. Its appeal is to the decent citizens in every community, and this, it is confident, will not go unheeded.

OUR BILL OF RIGHTS

TRUST in government was a principle hateful to the minds of our political ancestors. In every government of which they had read, factions had arisen to usurp powers for the advantage of some prince or princely family, and to the hurt of the people. Let us then be governed not by men, demanded Massachusetts, but by law, writ so clearly that all may see it, and know that there is a limit beyond which government may not go. Virginia agreed that trust in government was the death-warrant of liberty; let there be no talk, then, of trust, but let government be bound by the chains of a constitution.

They wrote the Constitution, these ancestors of ours, and it was ratified. This document was a grant of power to the Federal Government which it established; at the same time, it was a restriction upon the Government. The Government might not suspend the writ of habeas corpus, except in time of invasion or rebellion, nor pass bills of attainder or *ex post facto* laws, nor lay taxes and duties upon exports from State to State, nor give preference to the ports of any State in commercial matters, nor grant titles of nobility. But these checks upon the Federal Government were not sufficient. We must have a Bill of Rights, said the people, to secure against the Federal Government the fundamental rights which we have secured against the States in the State Constitutions.

In consequence of this demand, the first Congress under the Constitution selected twelve of the numerous Amendments proposed, and on September 25, 1789, submitted them "to the Legislatures of the several States." Of these, the ten following were ratified, and became part of the Constitution on December 15, 1791.

ARTICLE I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

ARTICLE II

A well regulated militia being necessary to the security of a free State, the right of the people to keep and bear arms shall not be abridged.

ARTICLE III

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner; nor, in time of war, but in a manner to be prescribed by law.

ARTICLE IV

The right of the people to be free in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger;

nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself, nor be deprived of life, liberty or property, without due process of law; nor shall private property be taken for public use, without just compensation.

ARTICLE VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law; and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor; and to have the assistance of counsel for his defense.

ARTICLE VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved; and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States, than according to the rules of common law.

ARTICLE VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

ARTICLE X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

In recent years, the trend has been away from this Bill of Rights and toward the establishment, through centralization, of a form of government which our ancestors held to be incompatible with rightful human liberty. We have been asked by the President to dedicate ourselves next Monday to the principles set forth in the Bill of Rights. As we heed this invitation, we shall do well to remember that the restrictions which it lays upon the Government are never in greater danger than in time of war.

WHAT LAW?

AT a meeting of manufacturers held in New York last week, a gentleman known to his intimates as "Bill" Knudsen, eased his bosom of much perilous stuff. "With our house on fire, we can't have a strike in the fire department, and then refer the dispute the conciliation, and expect the fire to put itself out," said Mr. Knudsen, as he told of the stoppages in defense production, caused by strikes.

Mr. Knudsen believes that the Government can stop "this foolishness of jurisdictional strikes, organizational strikes, and God knows what," by legislation. Perhaps he is right, but since an Act of Congress rarely changes a mentality, we should like to know what kind of law he would recommend. Congress needs advice badly, and we hope that before it acts, it will counsel with the very practical Mr. Knudsen.

THE CHURCH DORMANT

IT was an imposing assemblage that came down from Jerusalem to interrogate John the Baptist. As we read in the Gospel for tomorrow (Saint John, i, 19-28) "they that were sent were of the Pharisees," but it need not be assumed that all of them were filled with the hypocrisy which at this time had become characteristic of this group. When the priests and the Levites asked John if he were the promised Christ, at least some of them put the question in all good faith.

In the end, Our Lord's great Precursor assured them that he was neither Christ, nor Elias. Using language that they could not misunderstand, and repeating the words of Isaias, he asserted that he was "the voice of one crying in the wilderness," preparing the people to know the Christ, Who at that very moment was "in the midst of you." Once more did this great man, whose sanctity had drawn to him crowds of followers, give testimony to the Divinity of Our Lord.

All of us, every one in his own measure, and according to his state in life, must give that same testimony. We need not go out into the desert, as John did, and it is not necessary that we practise the austerities which had been the Baptist's from his earliest years. In fact, we need not say anything in the face of the world, or make ourselves known for extraordinary deeds. There are great Saints, who gave notable testimony to Christ, yet never preached a sermon or wrote a book, or did anything that attracted attention to them. As far as men knew at the time, they led very ordinary, even humdrum lives. Saint Pauls will always win attention, for wherever they go there is a riot, or a revival of faith, or a revival following a riot. Others are hidden in a cloister, or in a humble home taking care of little children, and trying to meet expenses on an income less than a living wage. But they were all saints.

What, then, is the difference between them, and between us, who although our careers may be uneventful, and even drab, know very well that we are not saints? We have the Faith in common, but they directed their lives in every respect according to the dictates of the Faith. They fought enemies from within and from without. They had temptations and passions, even as we have, but they conquered them. Their outward trials and tribulations were at least as severe as ours, but far from finding discouragement in them, they saw in these rebuffs a means of bringing their souls closer to Christ. They were in all truth, members of the Church Militant, intent upon saving their souls. By comparison, we are members of the Church Dormant.

Unless we awaken from this sleep, we shall never bear that testimony to Christ which is our duty by the fact that we are Catholics. The shepherds were privileged to see the Infant Saviour, because they had kept watch vigilantly. May we also, in this time of Advent, rouse ourselves from sleep, prepare to make ourselves ready to greet the King of Glory.

LITERATURE AND ARTS

AIR MAIL TO G. K. CHESTERTON

CLARENCE STYZA

MY DEAR Mr. Chesterton: It is now five years since you left us. Many of your friends miss your daily column and the books with your name attached that were steadily expanding on their library shelves. Recently, I delved deeper into your works, and I want you to know that what I read I enjoyed. I hope to read more of what you have written, but I want to sample it slowly. It must last.

I know you, G. K. C., as voluminous writer, and as I turn the pages of your varied works, I cannot help but become more and more bewildered in the labyrinth of the rumbles, gleams and flashes of indignation, of faith, of insight—bordered with variety, including the variety that leadeth unto mild and not unpleasant boredom. To read your works, Mr. Chesterton, is to know that one must not expect order and proportion. It just is not there, and if it were, it just would not be you.

Many have said that your essays are too full of conclusions for ready understanding. But, whether the immediate conclusion be literary, artistic or psychological, it will usually be found linked to one of a few philosophic perceptions. Almost any example of your prose or poetry can be traced back to the roots of your philosophy.

A man's philosophy of life is his life. The way a man lives most often depends upon how he has been brought up. In your autobiography you said in your trenchant way that you wanted to apologize to the reader for your ordinary parents who were happily married, loved children and their home. Speaking of your father you said: "The old fashioned Englishman, like my father, sold houses for his living, but filled his own house with life." Your home was not the kind that reared Byron, Lamb and Shelley. Only a happy childhood and a happy home could have inspired you to say: "It is a good thing for a man to live in a family in the same sense that it is a beautiful and delightful thing for a man to be snowed up in a street. They all force him to realize that life is not a thing from outside, but a thing from inside."

Your life was always stimulating and fascinating! As a young man you were interested in debate, and you and your brother Cecil argued for hours. Do you still find subjects about which you can debate in Heaven? On earth you were never caught unaware. "A man who believes something, is ready

and witty because he has all his weapons about him. He can apply his test in an instant." And to this the reader is prone to say: Yes, Mr. Chesterton, that is the trouble with you. You knew too much. You approached your subjects from too many angles. You were too wordy in your desire to be logical and lucid. You were too well read. You were too paradoxical. To really understand you the reader was expected to know too much.

But surely you cannot be condemned for all this. Is it your fault that we know too little? Perhaps we should be more like you who "loved edges and the boundary lines that bring one thing sharply against another." You were courageous. You stood up against the whole world, even if you had to stand fighting alone. H. G. Wells and G. B. Shaw were dwarfed—spiritually, physically and intellectually—when you came, storming and laughing, into their presence.

In 1913, when England was going rapidly insane with the Eugenic theory, you came like a meteor from the vast sky and shattered the theory in terse, logical and witty language. You upheld the Catholic doctrine long before you were a Catholic when you said: "The aim of sane people in marriage is the procreation of children to the glory of God." The bill as proposed before Parliament was to protect families and the public from the burden of feeble-minded persons. A healthy male with a strong mind must marry the same kind of female. But you pointed out that doctors would all go different ways, and that every sort of a man would shirk such a responsibility except the worst sort of a man who would accept it. There will always be something in the world that tends to keep outrageous unions exceptional and that influence is not Eugenics, but laughter.

It is amazing, Mr. Chesterton, how something as silly as this started, but you said that the "Government has become ungovernable. The chief feature of our times is the meekness of the mob and the madness of the government. In this atmosphere it is natural enough that medical experts should go mad. They have no science of Eugenics, but if we give ourselves up to be vivisected, they may probably have one. Economically, the poor man can starve on the embankment, but ethically and hygienically he must be controlled."

Then came the great war of 1914 and ended all this nonsense. God in His wisdom is just. So ended the controversy—just one of the many controversies you toyed and played with as you played with your toy theatre as a child.

You were never without friends, were you? Your autobiography and your many other works are filled with great personages you knew. They liked you, didn't they, in spite of your bellicose nature—or was it because of it? You said: "An interesting man is one who is interested." That fits you.

Because I teach English, I was particularly interested in your book *Varied Types*. It told about authors of whom I am fond. Now, I have read quite widely of these authors and I was interested to see what you had to say. I thought everything had been said. But I was wrong. I did not realize that you were a man with a fresh pair of eyes and original point of view. I liked the philosophy found in each chapter, and I wish to differ with Hubert Waring who said: "In spite of the fact that all of his life Chesterton was a foe of the 'Art for Art's Sake' school, his own works will survive on the strength of the artistic impulse in them and not for any message, doctrine or philosophy they may contain." As I read your works, I am aware of the philosophy, the spiritual enlightenment and the sparkling epigrams. I like to ponder over the hidden meaning in your statements. Each one is a lecture in itself.

I hope you will not accuse me of being wordy, Mr. Chesterton. After all, it took you long enough to arrive at one conclusion, and in the novel, *The Ball and the Cross*, your examples did become a bit tiring. Turbull and MacIan never did fight that duel over the issue of faith *versus* atheism and their being chased continuously made me as weary as they must have been.

Don't misunderstand me, Mr. Chesterton! I really liked the novel, though I must confess I agree with Waring's: "admirably equipped as he was for nearly every kind of literary output, Chesterton excelled in the poem and the essay beyond anything else. He was far too aware of every kind of doctrine to make a good novelist. A story in G. K. C.'s hands became too easily a vehicle for espousing a cause or propounding a thesis."

Your novels never lowered themselves to the gutter where the slime and filth polluted the clean rain of Heaven. You always affirmed: "A good novel tells us the truth about its hero, but a bad novel tells us the truth about the author, its readers and the publisher." I want to read all of your novels, Mr. Chesterton.

In 1922, you embraced the Catholic faith. You told the world then that you did not want to be in a religion that *allowed* you to have a Crucifix, that you joined the Church to get rid of your sins. Your wife, when asked who converted her to Catholicism, answered: "The devil." Now these seemed like good enough reasons to me, but in your book, *Heretics*, you went a step farther with a meaning I admire.

"Man can be defined as an animal that makes dogmas. As he piles doctrine and conclusion upon

each other in the formation of some tremendous scheme of philosophy and religion, he is becoming more and more human. When he drops one doctrine after another in a refined scepticism, when he declines to tie himself to a system, when in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singly broad-minded."

I am sorry you did not live to see the publication of your *Autobiography*. Not that it would have made you proud! Writing was your life, and had you lived, much more would have come from your pen. Your own *Autobiography* shows how very humble you were, for in it you talk about everyone but yourself.

Yes, you are right: "It is the humble man who does the big things. It is the humble man who does the bold things. It is the humble man who has the sensational sights vouchsafed to him and this for three obvious reasons: First, he strains his eyes more than other men to see them; second, he is more overwhelmed and uplifted with them when they come; third, he reports them more exactly and sincerely, with less adulteration from his more commonplace and more conceited everyday self."

Every generous person will agree that the one kind of pride which is wholly damnable is the pride of the man who has nothing to be proud of. Pride is a weakness in the character. It dries up laughter, it dries up wonder, it dries up chivalry and energy.

You had much to be proud of. There was much about yourself you might have, with justifiable pride, told. If to tell was weakness, then you were strong. Your laughter never died. Before you always lay the challenge, and you met it with energy and decency.

This letter, Mr. Chesterton, does not require an answer. I realize how very busy you are, and I know that you are still writing. A response, however, would be most welcome. Sometime, sometime when you are free from your writing, when you are praying within that garden where the biggest flowers grow, contemplating the source of even the lowliest of flowers, the dandelion, remember me, and say one prayer; for I am not like you. I have neither humility nor the fight to stand up and be a fearless defender, as we all ought to be, of all that is right.

Next week, the literary section of the Christmas issue will have, quite naturally and, we hope, attractively, the Manger as its motif. A double page of poetry will try to catch anew the harmonies of the Angels' song; the Literary Editor will tell a tale of how the Shepherds may have spent the second Christmas. We hope some phrase or thought from these pages will help you spend the one thousand nine hundred and forty-first Christmas happily and holily.—LITERARY EDITOR.

BOOKS

THE PATHS MADE STRAIGHT

HE COMETH. By William J. McGarry, S.J. The America Press. \$3

THIS was to have been the first of a series of devotional books covering the various liturgical seasons of the year. When the author first conceived the work, it was his intent and wish to present some devotional thoughts for the Advent season drawn especially from the Divine Office. This he has done; the book is replete with text and translation of many of the antiphons, lessons and responsories of the breviary, with occasional citations from the Proper of the Advent Masses. But as the work developed in his mind, he broadened the scope and has woven into it countless threads of Scripture and Theology, of archeology, of devotional reflection and even speculative theology where he thought that it might contribute to the work's main purpose.

In the titles of the six parts into which the book is divided, there is climax; first, a somewhat introductory chapter, "The Spirit of Advent"; then a setting, "The Land of the Advent" and "The People of the Advent." From these more general considerations, he passes to the persons of the drama. "The Prophet," "The Precursor and the Patriarch of the Advent"; "The Lady of the Advent" and finally, "The Lord of the Advent." But as a matter of fact, this division or progression is more or less extrinsic, for it is a book that may be read through from the beginning or which may be read, a chapter here and there, as devotion suggests.

At one place in the book the author cries out: "God bless the scholars whose studies have helped us see the better and fuller picture of Christ and Mary." By his own work surely he has placed himself among the number of those on which such benediction must fall. He has given us here a learned book, one packed with erudition and scientific, scholarly information; and yet, never pedantic. His was the learning of the simple of heart which makes simple the sublime. Because of this, it is a book that makes very easy reading for us all.

In fact, one could go so far as to apply to it an adjective which ordinarily would be belittling of such a work and say that it is very interesting. But of course over and above all this, it is thoroughly spiritual, filled with warmth and love of Christ and His Blessed Mother and, though it may have a more intimate appeal to priests and Religious who are familiar with the Divine Office, yet it will be fully appreciated by all Catholics, giving us as it does a deeper insight into the scenes and the persons of the first Advent and bringing into clearer and dearer vision the Mother and the Child at the time when the Word of God was made flesh and dwelt amongst us.

Various chapters will have varying appeals, not only to different readers but to the same readers at different times. The chapters on the Blessed Virgin are, to me, outstanding and it is interesting to note that, though he gave her chapters and headings all her own, the author simply could not keep her out of most of the others. I liked the chapter on the geography of the Holy Land and I found there a photographic exposition of the terrain such as I have never seen elsewhere.

The chapter on Saint Joseph is a gem and one wishes that it could be printed as a pamphlet for universal distribution. And I say this even though in this chapter—as elsewhere now and again in the book—there is one point on which the author and I have had some argument. On earth, he was sure that I was wrong; now he knows—and I can only hope that some day we may be able to tell one another with joy that in our feeble attempts we were both right—or both wrong.

ARTHUR J. SHEEHAN

CATHOLIC SOCIAL CLASSIC

MARRIAGE AND THE FAMILY. By Jacques Leclercq, Ph.D., LL.D. Frederick Pustet Co. \$4.50

CONGRATULATIONS are due to Dom Thomas R. Hanley, of St. Martin's College, Lacey, Washington, for his enterprise and thoroughness in translating from the French this admirable work of the great Belgian (Louvain) Catholic social philosopher, Jacques Leclercq. The author had long since established for himself an enviable reputation for breadth and solidity of his Catholic social outlook, as well as for a direct and popular style in which he conveys his ideas.

Such a treatise on marriage and the family is particularly opportune at the present time. Catholic thought upon these topics is naturally preoccupied with the alarming errors and abuses which have grown up around them in the modern world, and the United States, unfortunately for its own future, is a leader in the procession. Yet experience shows that efforts at denunciation of these evils remain ineffective unless backed up by a positive social philosophy.

Deeply rooted in the modern materialistic mind is the notion that the Catholic stand on matters of family or sex morals is a purely religious issue: a taboo enjoined upon us by the rules of our Faith, but meaningless for those who do not follow the Pope. This assumption appears in every public discussion of such matters as birth-control clinics, public sex education, etc. The most satisfying answer to such allegations is the exploration of the field in the light of ordinary human reason, under the guidance of the philosophy of Saint Thomas. How rational and precise is this philosophy is seen in such matters as his handling of the question of personal chastity, virginity and marriage, where St. Thomas lays down, as Leclercq observes (p. 151), that "the human race has indeed a duty of self-perpetuation, but this does not entail for each man the individual duty of collaborating in the physical propagation of the species."

The nature and conditions of marriage, the birth rate and birth control, woman in the family and in society, are matters treated here with fairly encyclopedic breadth of information. To the author's wealth of knowledge is added the store of Dom Hanley's own erudition, displayed in a running commentary of notes. These relate the Louvain scholar's texts to the American scene, and are so varied and up to date that a profitable week could be spent in perusing the notes alone.

The work should take its place among recent classics in Catholic social doctrine.

JOHN LAFARGE

MUSTARD SEED'S GROWTH

THE STORY OF AMERICAN CATHOLICISM. By Theodore Maynard. The Macmillan Co. \$3.50

IN recent years, the American Catholics have shown increasing interest in the history of the Church in this country. Much of the credit for this must go to Monsignor Guilday and the students he has trained, who have produced many good books on different aspects of that great subject. Their labors have been supplemented by the historians of various dioceses and religious congregations, who have made notable contributions to our knowledge of the early days of the American Church.

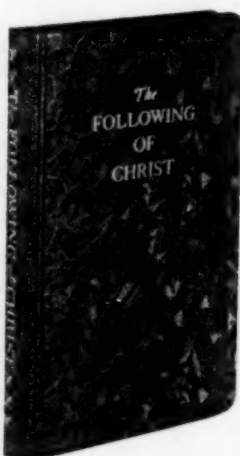
However, the field is vast and even if all the necessary material were already prepared, the writer of a definitive history of American Catholicism would face a formidable task. Such a work cannot be written for

The Following of Christ

Translated into English
from original Netherlandish texts as
edited by James van Ginneken, S.J., of
the Catholic University of Nymegen

by

JOSEPH MALAISE, S.J.



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many years, but in the meantime there is need of a one volume summary of the work already accomplished. Dr. Maynard tells us that he has tried to produce a handy popular history of the Church in the United States and it may be said at once that he has succeeded in doing so. It should interest every intelligent Catholic.

Although there are many glorious pages in the story of the American Church, it is by no means one of uninterrupted success. Some writers concentrate on what is obviously the successful part and others, indulging in excessive mourning for lost opportunities, tend to underestimate the difficulties that had to be overcome and the immense sacrifices the great measure of success attained has required. Dr. Maynard avoids both extremes and while he is candid about our shortcomings he never fails to give credit for merit. Inevitably in a work of this kind there are judgments and opinions of men and measures that will not be acceptable to all. We are too near some events for final judgment, and in many other cases it is hard not to be influenced in our estimate of men by our knowledge of subsequent events. The author has held the scales evenly in the great controversies about Trusteeism, Americanism and Americanization, the Cahensly affair, and the other issues that were a proof of the abundant vitality of the growing Church.

When we contrast the condition of the American Catholics in 1789 with our condition today, there is danger lest we be lulled into a false sense of security by the enormous increase in numbers and material resources. In many ways their problems were simpler than ours. They lived in a Christian country which had not yet experienced the social consequences of the Industrial Revolution. Today, we live in the post-Christian era and have to face a social problem that has explosive possibilities. Failure to face it will make greater trials inevitable. Christian morality is badly needed in contemporary America and Christian dogma is even more necessary in her intellectual life.

The foundations have been laid so securely by our ancestors that we are now free to give more time to the greatest mission field in the world: the millions of sorely perplexed non-Catholic Americans who are looking in all directions for the leadership and sound teaching their present perils require. Our response to the challenge they represent will determine whether or not the future historian of the Church in America will find us worthy of the predecessors whose trials and tribulations, successes and failures, are so well described in this excellent book.

FLORENCE D. COHALAN

ROOSEVELT: DICTATOR OR DEMOCRAT? By Gerald W. Johnson. Harper and Bros. \$3

READ the label on the jacket and you are startled by a question in the form of dilemma; read the book and you find a eulogy. The title raises a false alarm. Frankly, and on his own say so, the writer is a "supporter of Mr. Roosevelt." He professes to be objective, but his objectivity is not the objectivity of a laboratory, but of a newspaper editor's sanctum.

The most delightful chapters of the book, where the style puts on a tone of epic grandeur, are the vivid pages on the President's career, from his early days at Hyde Park to his brave struggle against disease; the most irritating parts are attempts to gloss over mistakes openly admitted by the author. His epic hero must be right, even when he is wrong.

In these pages the art of Macaulay lives once again. You may find yourself in violent disagreement with many judgments of men and measures, but have you a flair for good antithesis and better rhetoric, you will admire the manner, even while you frown upon the matter. The author understands the art of interesting.

Most will agree that the President faced in the right direction, and that his work on the whole represents an attempt to promote the welfare of all the people. This is the refrain running throughout the discussion of the New Deal. But now, the New Deal is forgotten, as the nation's interest is centered on foreign policy. Here the discussion is inadequate and does not answer the right

questions. There is the usual shot at Pétain, a repetition of the labored explanation of the "keep us out of war" statements of the President, the refutation of many Republican accusations that have the ring of campaign editorials, generating more heat than light. In his efforts to defend his hero, the author protests too much.

GEORGE T. EBERLE

BOTANY BAY. By Charles Nordhoff and James Norman Hall. Little Brown and Co. \$2.50

THIS book will not exactly stand beside the *Bounty* Trilogy in spite of what has been said. Be that as it may, however, the book is a good couple of hours reading.

After the War of Independence, Hugh Tallant, a young Loyalist American, returns to England to seek "compensation" and to find a poverty that goads him to join a gentleman of the highway. The pair are caught and sent with the first batch of criminals to Australia where they suffer and whence eventually they escape, Hugh to happiness, the highwayman back to the highway and a shameful death.

The book lacks the power of the books of the *Bounty*, but the lack is one of the "single action," not of incident. It is "picaresque" like one of Smollett's. And, in fact, of present-day work, Nordhoff and Hall's most recalls the eighteenth century. The clarity, the easy formality of such English, such balance of sentimentality and brutal realism have rarely been seen since Fielding.

The pictures of Newgate prison, of the convict ships and the settlement at Botany Bay are strongly done, and the characters of Nellie Garth and Tom Oakley are things to be remembered.

EDWIN CUFFE

NATIVE AMERICAN. By Ray Stannard Baker (David Grayson). Charles Scribner's Sons. \$3

ANOTHER new book of memoirs depicting changes in the "American way of life" is this, by the author, under the name of David Grayson, of many essays, notably: *Great Possessions* and *Adventures in Solitude*. He has written a good deal in these latter years under his own name of Baker; his most ambitious undertaking being *The Life of Woodrow Wilson*.

These memoirs recall his boyhood and his transition from the simple life of the "last frontier" to the complex life of the crowded city and the social significance of that change.

His pioneering father and gallant mother with their three small boys migrated to "the wilds of northern Wisconsin" in 1875, when Ray, the eldest, was five years old. More than half of the book is devoted to affectionate recollections of his splendid father and the fine home life he created for his large family. He inculcated in his sons an intense interest in human beings and the love of books. He wished his eldest son to study law, but the lure of writing fascinated him; and off he went to Chicago in 1892, to begin a career in journalism.

His main interests always centered in human beings, rather than in organized causes. It was his wish, he says, "to be an introducer of human beings to one another, to be a maker of understandings."

CATHERINE MURPHY

BERLIN EMBASSY. By William Russell. E. P. Dutton and Co. \$2.50

THIS is an intimate and humanly-touched record of nearly three years the author spent as a clerk in the immigration department of the American Embassy in Berlin, 1938-1940. Mr. Russell's personal character is revealed on nearly every page: his mind was quick to perceive the viewpoint of the unfortunate; his heart was tender to do them all the service he could, and even more than that, had not laws and official red-tape restrained him. Mr. Russell's book is devoted to the record of the dire effects upon plain people—both the German and those of every nation—of the Hitlerian idea. He is factual, boldly critical of inefficiency, wherever encountered, but restrained and fair.

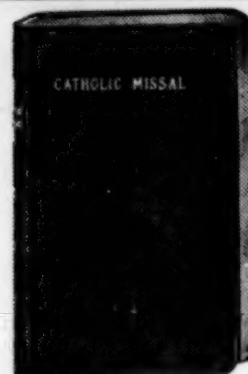
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"He used to read spiritual books
half an hour each day."

HOPE FOR A HARVEST. In her new play, *Hope for a Harvest*, Sophie Treadwell has done a fine, honest and deeply moving piece of work. It is also educative, but I hesitate to mention that. Most of us, however, should be glad to be enlightened about Miss Treadwell's problem, because it is something vital, of which we knew little, and because it is found in a play that is interesting, amusing and dramatic.

It does not offer us a single murder, a gun-shot, or a fight. It simply and deeply concerns the experiences of a California family suffering from that typical combination of indolence, lack of courage and initiative, which is increasingly afflicting our population. This condition greatly disturbs Miss Treadwell. It should disturb any intelligent mind that turns on it long enough to realize the national danger it reveals. For we are shown a true picture of American farmers shirking their jobs, while foreigners—Italians, Japanese and others—take over those jobs and carry them on successfully.

The picture is not wholly dark. We also see Carlotta Thatcher (admirably played by Miss Florence Eldridge), an American woman returning from years in Europe to take up her inheritance of California land and to make a living from it. We are shown, too, her neighbor, Elliott Martin (Fredric March), a failure in that effort on his own land, and now living drowsily on the earnings of a gas station he operates. Mr. March acts his part to perfection, but the role is that of a weakling whose weakness is deliberate—the result of mental sloth and physical shirking that destroy character. Miss Treadwell evidently thinks he will be all right under the brave and bracing influence of the resourceful Carlotta, who is promising to marry him as the final curtain falls. But I'd hesitate to trust him.

We have also followed the unfortunate love affair of Martin's neglected young daughter, Antoinette, beautifully played by Judy Parrish. I rather suspect that some director whispered "drama" at this point, and that Miss Treadwell obligingly tossed in a handful.

In the end we see the beginning of Carlotta's triumph over the soil, through the advice of an Italian neighbor, magnificently played by Alan Reed. We watch the awakening of Elliott and his courtship of Carlotta. We also follow, though without excitement, the "happy ending" supplied by Antoinette Martin's marriage to the bright young son of the Italian neighbor. There is nice work by Helen Carew as Ma Martin, and Doro Merande throws in a vivid bit of characterization as a woman looking for a job she doesn't want and flying from it when it is offered her. Shelley Hull, son of Henry, is the Lothario of the play, and Edith King interprets admirably the role of his mindless mother.

Indeed, there are so many good situations and big laughs in *Hope for a Harvest*, that I forgot to mention that the Theatre Guild is producing it at the Guild Theatre, that Lawrence Vail directed it, and that the scenery was made by Watson Barrett. *Hope for a Harvest* should make us quite a long visit.

MACBETH. Perhaps the finest acting on our New York stage this season is being shown us at the National Theatre by Judith Anderson as Lady Macbeth, against the somber and impressive background of Maurice Evans' Macbeth.

Mr. Evans is too just a man and too brilliant a player to deny that his leading lady has, so to speak, walked away with his current offering. It is reported, truthfully I am sure, that he rejoices in her growth in artistic stature. Himself a genius, he can afford to applaud the development of another genius, under his guidance and in his company.

ELIZABETH JORDAN

FILMS

KATHLEEN. One of the imperishable legends of the screen, involving the movie truism that parents seldom know best, brings Shirley Temple back to her art and apparently past the awkward age. The story is that of a poor little rich girl who resorts to emotional blackmail to straighten out her neglectful father's romantic mistake, and if the plot is familiar, it has at least the advantage of being a familiar friend. Harold Bucquet, realizing the strength and weakness of the script, manages to score all the sentimental points without losing restraint. The forlorn child is befriended by a woman doctor, and conceives the bright notion that her father would be far better off with a physician in the house than with a fiancée whose motives are suspect. But the fiancée manages to hide her true colors until the girl wins her point by running away and rousing her father's finer instincts. The film belongs altogether to the charm school, but it has a smooth production and a credible cast, including Herbert Marshall, Laraine Day and Gail Patrick, to recommend it to the family. (MGM)

RISE AND SHINE. Much of the elusive humor of James Thurber's writing is bound to be lost in screen adaptation, and a good part of this football farce is evidently in the broader Hollywood vein, but it is consistently amusing. The picture would have posed as satire in the days past when pedagogs wrung their hands over the double scholastic standard for athletes. A college football star, who plays brilliantly without thinking too much, is quartered upon a professor and kept on the eligible list by heroic efforts all around. A gambler, alert to a rare opportunity, attempts to make a killing on the big game by the simple expedient of having the star kidnaped, but his chief aide spoils the scheme by falling in love with the opposition and of course the player reappears in time for victory and happy ending. Alan Dwan has paced the film at a gallop and it is played with a good deal of comic zest by Jack Oakie, with Linda Darnell and George Murphy lending the suggestion of romance. This is good adult amusement. (Twentieth Century-Fox)

QUIET WEDDING. An amiable foreword explains the surprising circumstance of an English film which completely ignores war propaganda, but this is rather the case in which no apology is necessary. This is a class comedy such as has been a staple of British dramatic fare for years, focusing a polite family in a social crisis arising when a bride-to-be rebels against the exasperating formalities and preparations which seem to be more important than the actual wedding. She almost calls the ceremony off, but a sympathetic relative and the groom's sense of humor bring her through all right. There is no plot in evidence, but the incidents are cleverly entertaining if peculiarly British in the quality of their humor. Anthony Asquith directed the slight affair deftly, and Margaret Lockwood is excellent, aided particularly by Peggy Ashcroft as a frank and somewhat Freudian observer. This is an adult diversion. (Universal)

KEEP 'EM FLYING. Bud Abbott and Lou Costello continue their survey of the lighter side of national defense, and their antics introduce impossible complications into the air corps. Arthur Lubin follows the formula by catching the comedians in isolated comedy situations, and what slight story appears concerns the more serious members of the cast. A pilot proves his worth by an heroic rescue while Abbott and Costello attend to the main business of provoking laughter. Carol Bruce, William Gargan, Dick Foran and Martha Raye are involved in a film whose appeal is largely a matter of taste. (Universal)

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ART

ART journalism too often adds to the complexity of a subject which, recalling the obscure character of modern art, is already sufficiently difficult to comprehend. This tendency was brought to mind on reading *The Story of Modern Art*, by Sheldon Cheney (The Viking Press, \$5).

Not that Mr. Cheney lacks the knowledge and ability to write clearly on this subject. His knowledge and taste are made very evident throughout the book. In this, as in other books and articles on art, however, the word "plastic" is very much overworked and is given a comprehensiveness that neither its accepted meaning nor its connotations may be said to warrant. It may also be stated that while the title of the book makes it seem that the entire field of modern art is covered, the contents are devoted only to painting.

Obscurity in writing on art is so usual that it has taken on the character of a pattern, or art "lingo." To the initiated, who may have previously formed their notion of the comparative excellence of the work of various painters, such writing often has some meaning. The author's literary inadequacy is then supplemented by the reader's own artistic impressions and judgments. I must confess, however, that in spite of my long acquaintance with modern art and a fairly intimate association with critics, I find much of this type of writing confusing as well as extremely irritating.

One is driven to suspect that such obscurity often covers a lack of precise and communicable meaning, or a rather snobbish fear of using plain, usual words. As I have said, the undoubted value of this book is occasionally impaired by such a tendency, although Mr. Cheney is not one of the more culpable offenders.

While his treatment of material attains to more breadth in the parts that deal with painting art in the last century, than it does in that devoted to the present one, this is only what might be expected. Time is a great aid in sorting out reputations and giving talents an approved stature. The book in this respect is quite orthodox in a modern art sense and the author does a good job in his presentation of his own, as well as of a more general viewpoint.

The clarity of the more anecdotal, or historical parts is in happy contrast to what there is of obscurity in the critical portions. Matter of that kind occupies the major part of the book and it has distinct value in placing the artists in their relationship to the social and political background, as well as to the multiplicity of art movements, which were a phenomena of the period covered. As the author has grouped together the prominent, as well as source personalities of painting, from the beginning of the nineteenth century down to the present time, its comprehensiveness gives the book distinct value for the general reader.

The illustrations that accompany the text are well selected and adequately reproduced. While not a profound book, its qualities as a critical record warrant its wide popularity.

What is missing from it is a central, or comparatively universal, viewpoint such as might have been supplied by religion, philosophy or a concept of social and practical usefulness. The brilliancy of modern painting is fragmentary in character and reflects the disorder and lack of spiritual and social unity in contemporary life. This is what makes it an authentic, living art, but it is also an inadequate one in its lack of social integration.

Mr. Cheney, being very much of his period, approaches modern painting through its detail. I do not mean by this that he necessarily fails to grasp the importance and crying necessity of a larger, more unified basis for modern art. His predilections and interests, however, appear to have prevented him from developing that aspect in this book.

BARRY BYRNE

CORRESPONDENCE

DISEASE IN THE ARMY

EDITOR: Before me is a chart which shows the incidence of venereal diseases in one of our largest military posts. In the second week of January, the rate was 16.4 per 1,000 men. By the last week of October, the rate had risen to 54.6. Since the medical statisticians seem to disagree, I am unable to say how far this rise is characteristic of the Army we are preparing to put in the field. Reliable reports show, however, that nowhere are conditions satisfactory, and I think it will be admitted that the Government must find, and immediately apply, some effective means of checking the spread of these diseases.

But nothing will be done, unless popular indignation forces the officials to act. I greatly fear that this righteous indignation cannot be fanned, if the public takes the view expressed in an article on Army life, published in *AMERICA* for December 6. If "it's a good life, and you meet a swell bunch of fellows," is fairly representative of conditions in all our camps, then those of us who are trying to oblige the Government to act, are simply wasting our time, for there is not anything seriously wrong, and certainly nothing that should stir our people to demand reform.

One line of reform is suggested in an editorial in the same issue of *AMERICA*. The War Department can put dens of vice out of bounds, police them and all suspected premises, punish transgressors, and make a real effort to provide these young men with healthful recreation in the camps. You observe in this editorial that the Government's plans "to control these crippling diseases by chemical and mechanical devices have failed to lower the incidence of disease, and have encouraged immorality." If that is true, and I believe that it is, then the conclusion that life in the Army posts is "a good life, and you meet a swell bunch of fellows," is, to say the least, gravely misleading.

New York, N. Y.

SACERDOS

THE HON. JOSEPH

EDITOR: I enjoyed *Dining with Stalin*, (*AMERICA*, November 22.) But may I "blue pencil" its concluding sentence?

"Above all, no aid should be given, . . . (so as to) make it impossible for Stalin to turn his military forces against us, should he find it advisable to enter into another compact with Hitler (or Britain?)."

Pshaw! Joseph would not double-deal his New Deal, do you think? Why, that would be dishonorable!

Jersey City, N. J.

SUAVITER

CLOSED SHOP

EDITOR: The Comment for November 29, touching on the Closed Shop issue, is admirable. Too many casual readers of uncomplimentary news-columnists seem to have a closed mind on the Closed Shop. The Wagner Act gave to the working people the legal right to exercise a natural right that had long been denied them. It did not convert the great corporations from their anti-labor heresies. A spokesman for the National Manufacturers Association recently confided to the writer that he sees no need whatever of organization of the workers. In this day and age such a statement is revealing—it reveals the fact you cannot change men's minds or souls by legislation.

The Closed Shop, voluntarily accepted, without threat or intimidation, is very much in keeping with the Papal Encyclicals. The basis for the Vocational Groupings, which Pope Pius XI urged, presupposes that every in-

dustry be thoroughly organized on both sides, management as well as labor.

There are plenty of employers who will admit that a Closed Shop agreement is the sanest, most efficient and most satisfactory arrangement for all concerned. The paternalism toward their workers which prompts the actions of certain employers is pathetic. The generosity of their hearts knows no bounds, as long as they can defeat the one desire that every free-born man will fight for—Independence of thought and action. The Closed Shop, when rightly understood and intelligently attained, assures that. More power to those who advocate it!

Brooklyn, N. Y.

WILLIAM J. SMITH, S.J.,
Director, Crown Heights
School of Catholic Workmen.

WELCOMING THE SOLDIERS

EDITOR: We feel you will have to agree with us that we have not neglected to "welcome our soldier boys," as was complained of in *Hospitality to Soldiers* (*AMERICA*, November 15).

A group in our Sodality (we are not of a silly high-school age), the majority having relatives or friends counted among the draftees, thought it would be nice to adopt, as it were, a certain group or camp, brightening, if possible, some of the long, dreary hours by letters and small remembrances if the boys would appreciate our efforts.

We contacted our local draft board and the Red Cross office who complimented us on the idea, but weren't able to give us much information for carrying it out. The American Legion office was our next try.

The Commander of the local post, feeling that this should be greatly enjoyed by the boys, sent letters trying to contact the camp or group who was most likely to derive the greatest pleasure from such a movement.

This was in the early fall. At the time of this writing the local office has heard nothing.

Quincy, Ill.

COMMITTEE CHAIRMAN

TRIBUTE TO PRELATE

EDITOR: May I express my appreciation of Father Downey's article, *Being Mission-Minded Gives a Lift to Life* (*AMERICA*, November 8), on Bishop Cushing's marvelous work for the missions?

This article, so beautifully written, does not exaggerate in the slightest degree. It has been my pleasure and edification to know Bishop Cushing over a period of many years. He is far too modest, humble and forgetful of self. Even now, though deservedly raised to the Hierarchy, he spends himself for the missions.

May he live long and may his like increase.

East Milton, Mass.

SUSANNE M. FOLEY, R.N.

MORE ON VOCATIONS

EDITOR: I am interested in the current discussion on why so few girls are entering the religious life these days. Since I am seventeen years old and belong to the generation in question, may I be permitted to give a few reasons why girls, such as I know, are not entering the convent?

First, a girl enters social life at an earlier age than she did in the past. Often, she starts going out on "dates" when she is in first or second year high school. By the time she graduates, she is so used to good times

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and wearing the latest in clothes, hairdo and makeup, that she just can't or is unwilling to relinquish these things.

Then, there are a great many vocations a girl can choose from these days. After a short period of training she can usually find a position with a good salary. Once having a taste of independence, it is hard to give it up. In fact, many girls refuse to give up this independence even after marriage.

Lack of religious training in the home may be a contributing cause. Most parents think their duty ends when they send their daughter to a Catholic school. As M. T. G. said, (AMERICA, September 27): "Vocations should be nourished. They can be fostered or ruined." Parents can help a great deal by giving their children more religious training in the home. Of the few nuns and priests I know personally, all of them came from deeply religious families.

Chicago, Ill.

LORRAINE MCFADDEN

RUSSIAN QUESTION RAISED

EDITOR: In an article in AMERICA for September 20, Father LaFarge asks the question whether the prohibition to collaborate with Russia in any form of aid under any circumstances whatever necessarily extends to the present war aid. We are undoubtedly in a nasty predicament. Father LaFarge admits that even speculatively no distinction can be entertained between the Soviet regime and the Third Communist International. He does not answer the question but only raises it, and very timely, too. Nor do I venture to do more.

Upon reading the provocative article, some thoughts occurred to me and I would like to jot them down here.

1. There is little chance, under present conditions, that Pope Pius will answer the question or give any reminder, Mr. Taylor notwithstanding. 2. The Holy See could give aid in food and clothing, etc. to the Bolshevik regime because charity is universal; it remained within the country and did not promote Communism any more than did the work of Father Edmund Walsh, S.J. 3. Some treaties signed with Russia did not then or now promote its interests. 4. A crushing defeat by the Russians and the Allies inflicted on the Axis powers would most certainly boost the assets and plans of the Soviets and world Communism enormously and for many years to come, too, even though the weapons used to achieve the victory were in no wise Communistic.

In view of these points and others (for I must be brief) and particularly the last, may we give the prodigious military aid promised to exalt the atheistic regime? Lenin taught long ago, and on this teaching the Russian Government and its peoples' activity is built: Communism necessarily leads to atheism and you cannot conceive atheism without Communism.

Archbishop Beckman of Dubuque plaintively deplores in his recent Encyclical to his people that we are "breeding the rats of Communism" in our country and that we are close to a "national tragedy" in consequence of it.

Are we then right as a neutral nation in slaying the rattlesnakes in or on the ocean, as the President deems fit to call the Nazi menace, and then promote the breeding of rats in our country?

I am just raising a question.

Poughkeepsie, N. Y.

PHILIP H. BURKETT

NEWMAN CANONIZATION

EDITOR: Father Callan's article in your issue of November 22, urging the canonization of John Henry Cardinal Newman, has already received widespread attention and acclaim from Newman Club Chaplains, members and alumni. There are Newman Clubs and Newman Societies throughout the world whose members look upon the life of their patron as one of encouragement and example, and who have long felt that his humble, devoted, and scholarly life was worthy of greater recognition.

I feel sure that I can speak for the thousands of Newman Club members in the United States, Canada,

Hawaii and Puerto Rico, as well as for the Newman Societies in Great Britain and Australia, when I second the hopes that Father Callan has so ably expressed, and when I promise an increasing devotion to this eminent servant of God.

New York, N. Y.

WILLIAM J. HURLEY
President, Newman Club Federation

EDITOR: Many years ago I heard the Canonization of Cardinal Newman predicted by a saintly woman who knew him well, Mrs. James A. Burns of London. Her husband was head of the publishing house of Burns and Oates. Mrs. Burns gratefully recalled that when the business suffered by the conversion of Mr. Burns, Newman wrote his one work of fiction, *Callista*, to help her husband and their large family. Mrs. Burns died at Pittsburgh, Pa., in the Ursuline Convent where her daughters were nuns. Their privileged pupils loved to hear Mrs. Burns tell of "England's second spring" and of "the very holy Newman who will be canonized."

Pittsburgh, Pa.

MARY CECILIA MURPHY

EDITOR: The proposal made by Father Callan, O.P., that the Cause for the Canonization of Cardinal Newman be activated calls for the earnest prayers and the most thoughtful consideration of all the faithful.

As one who embraced the Catholic Faith in adult life, of my own accord, I can testify that the life and work of the great Cardinal was in no small measure a guiding hand to me toward the "Kindly Light" of which he wrote. It was "prayer and devotion to this great servant of God" which helped me to keep my balance during that fierce mental, physical and spiritual struggle some years ago.

I feel that I understand the English temperament fairly well. That is my background. I have loved England—its people, its countryside, and its cathedrals of happier days. I wonder if the devotion to the Cardinal, properly fostered, and his final Canonization, might not be a mighty influence for the conversion of England. I have long felt England was "ripe" for that.

Brooklyn, N. Y.

ARTHUR DYGERT BATES

EDITOR: I hope that I am one of the first to comment on Father Callan's suggestion that it is time to advocate Cardinal Newman's cause. For some years I have been saying a daily *Salve Regina* in his honor, following a visit, or rather, a pilgrimage, to Trinity College, Littlemore, Edgbaston, and his grave at Rednal. When I began to pray I was acting (I see now) as an *advocatus diaboli*: it is not necessary, I said to myself, to pray for the repose of his soul; for what, then? His beatification? Ah, but what about the alleged over-eagerness of his reply to Kingsley? His "occasional wilfulness, his resentments and his anger" throughout his controversial years?

At this late date, I change the intention of those prayers, said with so much affectionate gratitude, to that of his Cause. In a needed increase of intellectual appreciation of the truths of the Faith so much is owed by me that I should have been most ungrateful not to have tried to make some little return. Would it not seem that all of us who have been praying for this, wittingly or unwittingly, have been moved to do so by the Holy Spirit?

Newman has been my hero. If any one care to look, that may be seen in an inadequate but sincere article in *AMERICA* (August 6, 1938), carrying the title, *Newman's Grave: A Belated Reverie*, under the name of Margaret Knightfield.

"I am not a saint . . . I am a literary man," he wrote in humorous expostulation to a woman friend who had called him one. I hope that he will be proved wrong; and Dr. Ullathorne right, who exclaimed after a visit to Edgbaston in the Cardinal's extreme old age: "I feel annihilated in his presence; there is a Saint in that man."

Palo Alto, Calif.

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TRANSPORTATION snarls bottle-necked traffic. . . . In Harrisburg, Pa., a train was made thirty minutes late, because a woman passenger insisted on finishing her breakfast before the dining car was switched to another track. . . . The good-neighbor policy was strained when an Illinois locomotive engineer ran his engine into an automobile driven by his next-door neighbor. The auto-ist escaped injury. . . . In Rochester, N. Y., a citizen, driving his car, knocked over a pedestrian. The latter got up, demanded twenty cents damages, refused to take a cent less. . . . Last week, a Texas and Pacific ticket-seller was asked by an elderly inquirer: "What was the mileage rate in 1902?" When he responded: "Three cents, but it's only two cents now," the interrogator retorted: "That's all right. I made the trip in 1902, now I want to pay off. Just don't ask any questions." . . . Sportsmen were active. . . . Driving a gasoline-powered wheel-chair into the mountains, a hunt-loving California invalid shot a deer, dragged it home. . . . Ouray, Colo., prohibited the hunting of elk on Main Street. Explanation given was that promiscuous shooting by "rocking-chair hunters" might be more dangerous for shoppers and children going to school than for the elk. . . . Gambling continued. . . . In Boston, a fifty-seven-year-old citizen, to win a bet, swallowed 120 oysters in the fast time of two hours, five minutes, three seconds. . . . Bites, foreign and domestic, were reported. . . . Bitten in the arm by a crocodile, a Rhodesian native retaliated by biting one of the crocodile's claws. Because he put so much follow-through into his bite, the native escaped. . . . In New York, a squirrel bit a policeman, died a few minutes later. . . .

The interesting question, frequently discussed but never quite settled—whether oboe players can retain their sanity—was raised once more. A Massachusetts official received a letter which read: "Please inform me as to whether it is injurious to one's mind to play an oboe or not. My child has just begun to take lessons on the oboe and I hear very discouraging reports as to the sanity of people playing oboes." . . . Law enforcement went on. . . . The eighty-year-old Mayor of Crystal River, Fla., while assisting in the arrest of an intoxicated man, let go "some plain and fancy cussing." When several bystanders recommended that he be arrested for using profanity in public, the Mayor swore out a warrant for himself, took himself to a judge, acted as his own prosecutor. The judge said: "Thirty days in jail or twenty-five dollars fine." The Mayor paid the twenty-five. . . . Propaganda flowed freely. . . . A Tulsa, Okla., mother noticed that something was scratching her little son as she scrubbed him in the bath. She found imbedded in the bar of soap a piece of paper on which was typewritten: "Heil Hitler." . . . Names were altered. . . . In New Jersey, seven Rozmyslaws changed their name to Roosevelt. . . . The forward march of science suffered no pause. . . . A Midwest medical professor announced that applications of carpet dust will cure sinus trouble. . . .

Several hundred years ago, the world's leaders broke with the Church. . . . The rupture was hailed as a milestone in the forward march of mankind. . . . The subsequent centuries have been filled with a loud yapping about the glorious progress, the increased happiness man achieved after exiling the Church from world affairs. . . . There is not so much of that yapping today. . . . The glorious progress has flowered into a universal holocaust. . . . Today, after four centuries of Church banishment, there is more unhappiness and less liberty throughout the world than there were before the "glorious break." . . . There's something wrong somewhere. Could it be that the break with the Church was a fearful error?

THE PARADER